

THE
NAUIGATION AND VYAGES
OF

Lewis Wertomannus,

GENTELMAN OF THE CITIE OF ROME,

TO THE

Regions of Arabia, Egypt, Persia, Syria,
Ethiopia, and East India,

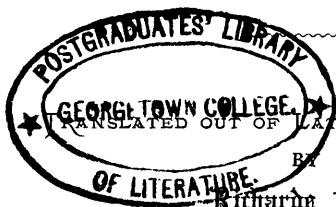
BOTH WITHIN AND WITHOUT THE RYUER OF
GANGES, ETC.

In the Yeere of our Lorde 1503.

CONTEYNING

MANY NOTABLE AND STRAUNGE THINGES,

BOTH HYSTORICALL AND NATURALL.



TRANSLATED OUT OF LATINE INTO ENGLYSHE,

BY

Richard Eden,

In the Yeere of our Lord 1576.



THE
P R E F A C E
OF THE
A U T H O R .

THERE haue been many before me, who to know the miracles of the worlde, haue with diligent studie read dyuers authours which haue written of such things. But other giuing more credit to the lyuely voyce, haue been more desirous to know the same by relation of such as haue traueyled in those countreys, and seene such things whereof they make relation, for that in many bookes, geathered of vncertaine authoritie, are myxt false things with true. Other there are so greatly desirous to know the trueth of these things, that they can in no wyse be satisfied, vntyll by theyr owne experience they haue founde the trueth, by voyages and peregrinations into straunge countreys and people, to know their maners,

fashions, and customes, with dyuers thinges there to be seene : wherein the only readyng of bookes, could not satisfie their thirst of such knowledge, but rather increased the same, in so much that they feared not with losse of goods and daunger of lyfe to attempte great vyages to dyuers countreys, with witnesse of theyr eyes to see that they so greatly desired to knowe. The whiche thyng among other chaunced vnto me also, for as often as in the bookes of hystories and Cosmographie, I read of such marueylous thinges whereof they make mention (especially of thinges in the East partes of the world), there was nothyng that coulde pacifie my vnquiet mynde, vntyll I had with myne eyes scene the trueth thereof. I knowe that some there are indued with hygh knowledge, mountyng vnto the heauens, whiche will contempne these our writinges, as base and humble, bycause we doe not here, after their maner, with high and subtile inquisition intreate of the motions and dispositions of the starres, and gyue reason of theyr woorkyng on the earth, with their motions, retrogradations, directions, mutations, epicicles, reuolutions, inclinations, diuinations, reflexions, and suche other parteynyng to the science of astrologie : which certeynely we doe not condempne, but greatly prayse. But measuryng vs with our owne foote, we will leaue that heauie burden of heauen to the strong shoulders of Atlas and Hercules : and only creepyng vpon the earth, in our owne person beholde the situation of landes and regions, with the maners and customes of men, and variable fourmes, shapes, natures, and proprieties of beastes, frutes, and trees, especially suche as are among the

Arabians, Persians, Indians, Ethiopians. And whereas in the searchyng of these thinges, we haue (thanked be God) satisfied our desire, we thinke neuerthelesse that we haue done little, excepte we should communicate to other, such thinges as we haue seene and had experience of, that they lykewyse by the readyng therof, may take pleasure, for whose sakes we haue written this long and dangerous discourse, of thinges which we haue seene in dyuers regions and sectes of men, desiryng nothyng more then that the trueth may be knownen to them that desyre the same. But what incommodities and troubles chaunced vnto me in these viages, as hunger, thirst, colde, heate, warres, captiuitie, terrours, and dyuers other suche daungers, I will declare by the way in theyr due places.





THE
FIRST CHAPTER
OF THE
Nauigation from Venice
TO
Alexandria in Egypte.

IF any man shall demaunde of me the cause of this my vyage, certeynely I can shewe no better reason then is the ardent desire of Knowledge, which hath moued many other to see the worlde and miracles of God therin. And forasmuch as other knowen partes of the world, haue heretofore ben sufficiently traueyled of other, I was determyned to visite and describe suche partes as here before haue not been sufficiently knowen; and therefore with the grace of God, and calling vppon his holy name to prosper our enterprise, departyng

from Venice with prosperous wyndes, in fewe dayes we arryued at the citie of Alexandria in Egypte : where the desyre we had to knowe thinges more straunge and further of, would not permit vs to tarrie long. And therefore departyng from thence, and saylyng vp the ryuer of Nilus, we came to the citie of new Babylon, commonly called Cayrus or Alcayr.*

* Cairo.





Cap. 2.

Of the citie named Babylon,* or Alcayr, a citie of
Nilus in Egypt.

WHEN we arryued there, I marueyled more then
I am able to say : yet when I approached
so neare the citie that I myght wel see into it, it seemed
to me much inferior to the reporte and fame that was
thereof : for the greatnesse thereof, seemed nothyng
agrecable to the bruite, and appeared no more in cir-
cuite then the citie of Rome, although much more
peopled, and better inhabited. But the large fieldes
of the suburbes haue deceyued many, beyng dispersed
with in maner innumerable villages, which some haue
thought to haue been part of the citie, whiche is
nothyng so, for those villages and dispersed houses,
are two or three myles from the citie, and round about
it on euery syde. Neyther is it here needefull to
spende much tyme in declaryng of theyr maners, or
religion, forasmuch as it is well knowen, that all the
inhabitanes of those regions are Mahumetans, and
Mamalukes, which are suche Christians as haue for-

* It was called Memphis in time past.

saken theyr fayth, to serue the Mahumetans and Turkes: Although commonly they that serued the Soltan of Babylon in tyme past, before the Soltan was ouercome by the Turke, were called Mamaluchi, as they that serue the Turke, are called Ienetzari. But these Mamaluke Mahumetans, are subiecte to the Soltan of Syria.





Cap. 3.

Of the cities of Berynto, Tripoli, and Antioch.

THE riches, fayrenesse and magnificence of Babylon aforesayde, and the straunge souldiers Mamalukes, as things knowen we will now pretermit. Therefore departing from Babylon, and returnyng to Alexandria, where we agayne entered into our sea, we came to Berynto,* a citie on the sea coast of Syria Phoenicia, where we spent many days. This is inhabited of Mahumetans, and plentifull of all thinges. The sea beateth on the walles of the towne : it is not compassed with walles, but on the west syde toward the sea. Here found we nothyng memorable, but only an olde place ruinate, where they say Saint George deliuered the kynges daughter from a cruell Dragon, whiche he slue, and restored her to her father. Departyng from hence, we sayled to Tripoli : This is a citie of Syria, Eastwarde† from Berynto two dayes sayling. The inhabitauntes are subiecte to the Lieutenant or gouernour of Syria, and are Mahumetans. The soile is very fertile, and for the great traffique of merchaundies, incredibly aboundeth with all thinges.

* Beyrouth.

† North Eastward rather.

Departyng from thence, we came to the citie Comagen of Syria, commonly called Alepo, and named of our men Antioch. It is a goodly citie, situate vnder the mount Taurus, and is subiecte to the Lieuutenant, or Soltan of Babilon. There be the scales or ladders (for so they call them) of the Turkes and Syrians, for it is neare the mount of Olympus. It is a famous marte towne of the Azamians and Persians. The Azamians, are people of Mesopotamia, neare vnto the Persians, and of the religion of Mahumet, from thence, is the iourney to the Turkes and Syrians, and especially of them that come from the part of Mesopotamia, named Azamia.





Cap. 4.

Of the cities of Aman and Menin.

DEPARTYNG from thence, we came to Damasco, in ten dayes iourney. But before you come there, in the myd way, is a citie named Aman,* where is great aboundance of gossampine or cotton wool, and all maner of pleasant fruites. Goyng a little from Damasco, the space of sixe myles, is a citie named Menin, situate on the declinyng of a mountayne. It is inhabited of Christians of the Greeke profession, who also obaye to the gouernour of Damasco. There are scene two fayre Temples, which (as the inhabitantes reporte) were builded by Helena,† the mother of the Emperour Constantine. There are all kyndes of fruites, and goodly Grapes, and Gardens watered with continuall sprynges. Departyng from thence, we came to the citie of Damasco.

* Probably Hemo, anciently Emosa.

† Saint Helen.



Cap. 5.

Of the citie of Damasco.

IT is in maner incredible, and passeth all beleefe to thinke howe fayre the citie of Damasco is, and how fertile is the soyle. And therefore allured by the marueilous beautie of the citie, I remayned there many dayes, that learnyng theyr language, I might knowe the maners of the people. The inhabitants are Mahumetans and Mamalukes, with also many Christians, lyuyng after the maner of the Greekes. By the way, it shall not be from my purpose to speake of their Hexarchatus:* the whiche (as we haue sayde) is subiect to the Lieuテナunt, viceroye or gouernourne of Syria, whiche some call Sorya. There is a very strong fortresse or Castell, which a certayne Ethruscan, borne in the citie of Florence, buylded at his owne charges, while he was there y^e chiefe Hexarchatus or gouernour, as appeareth by the flower of a Lilie there graven in marble beyng the armes of the citie of Florence. The citie is compassed with a deep fosse or diche, with foure goodly high towres. They passe the dyche with a hangyng brydge, which is lifted vp or lette

* Principate or government.

downe at theyr pleasure. There is all kynde of great artillerie and munition, with also a garde of fyfthe Mamalukes, whiche dayly assyste the gouernoure or captayne of the castell, and receyue theyr stipende of the gouernoure or viceroye of Syria. Fortune seemed to giue the Hexarchatus or principate to the sayde Florentine, whiche we wyll declare as we haue haarde of the inhabitauntes. They saye that poyson was once geuen to the Soltan of Syria : and when he sought for remedie, he chaunced to be healed by the sayde Florentine, which was one of the companie of the Mamalukes. After whiche good fortune, he grewe dayely in fauoure with the sayde Prince, who for rewarde gaue hym that citie : where also the sayde Florentine buylded a Castel, and dyed : whom to this daye the Citisens honour for a sainte, for sauynge the lyfe of theyr prince : after whose death, the gouernment returned to the Syrians. They saye furthermore that the Soltan is well beloued of his lordes and princes, for that he easely graunteth them principates and gouernementes : yet with condition to paye yeerely many thousandes of those peeces of gold which they call Saraphos. They that denye to paye the summe agreed of, are in daunger of imminent death. Of the chiefe noble men or gouernoures 10 or 12 euer assiste the Prince.* And when it pleaseth hym to extorte a certayne summe of golde of his noble men or merchauntes (for they vse great tyrannye and oppression by the iniuries and thefte of the Mamalukes agaynst the Mahumetans) the Prince geueth two letters to the

* *Marginal Note.*—A strange maner to demaund a subside.

captaine of the Castell. In the one is containyd, that with an oration he inuite to the Castell suche as pleaseth hym. In the other is declared the mynde of the Prynce, what he demaundeth of his subiects. When the letters be read, withal expedition they accomplishe his commaundement, be it ryght or wrong, without respecte. This meanes the Prynce inuented to extorte mony. Yet sometymes it commeth to passe, that the noble men are of suche strength, that they wyll not come when they are commaunded, knowyng that the tyrant wyll offer them violence. And therefore oftentymes when they knowe that the captayne of the Castell wyll call them, they flee into the dominions of the Turke. This haue we geathered as touchyng theyr maners, we haue also obserued, that the watchemen in towres, do not geue warning to the garde with lyuely voyce, but with drommes, the one answearyng the other by course. But if any of the watchemen be so sleepe, that in the moment of an houre he aunswaere not to the sounde of the watche, he is immediately committed to prison for one whole yeere.





Cap. 6.

Of such thynges as are seene in the citie of
Damasco.

AFTER that I haue declared the maners of the
Princes of Damasco, it seemeth agree-
able to speak of some suche thynges as I haue seene
there. And therefore to speake fyrst of the excel-
lencie and beautie of the citie, it is certaynely mar-
ueylously wel peopled, and greatly frequented, and
also marueylous ryche. It is of goodly buildyng, and
exceedeth in abundance and fruitfulnesse of all thynges,
and especiallye of all kynde of victuales, flesh, corne
and frutes, as freshe damesenne grapes all the whole
yeere : also Pomegranets, Oranges, Lymons, and ex-
cellent Olyve trees. Lykewyse Roses, both white
and red, the fayrest that euer I sawe : and all kyndes
of sweete apples, yet pearces and peaches were vn-
sauery. The cause whereof, they say to be to much
moysture. A goodly and clear ryuer* runneth about
the citie : and therefore in maner in euery house are

* The Barada, *i.e.*, cold, the Chrysorrhoeas of the Greeks.

scene fountaynes of curious worke embossed and grauen. Theyr houses outwardly are not very beautyfull, but inwardly marueylously adourned with variable woorkes of the stone called Ophis, or serpentine Marble. Within the towne are many temples or churches, which they call Moscheas. But that which is most beautyfull of all other, is buylded after the maner of Saint Peters church in Rome, if you respect the greatnesse, exceptyng this, that in the myddle is no rooffe or couerture, but is all open : but about the rest of the temple, it is altogeather vaulted. There they obserue religiously the bodye of the holy Prophet Zacharie. The temple hath also foure great double gates of metal, very fayre, and many goodly fountaynes within it. There are yet seene the ruins of many decayed houses, which were once inhabited by the Christians. ♣ Those houses they cal Canonicas, and are of woorke both carued and imbossed.

There is also to be seene the place where (as they say) our sauour Christ spake to Saint Paule these woordes, Paule, Paule, why doest thou persecute me, etc. This place is without the citie about a myle.

There are buried the Christians that die in the citie. There is seen also the Tower in which Saint Paule was committed to pryson, and ioyneth to the wall of the citie. But that place of the Tower where Paule was brought forth by the Angell, the Mahumetans do not attempt to close vp : Saying, that yf it be closed ouer nyght, they fynde it open agayne in the morning. I saw also there, those houses in the whiche (as they say) Cain slue his brother Abell. These are on the other part of the citie a myle of, in a certayne valley,

yet on the syde of a hyll. But let vs nowe returne to the stranger Solgiers, which they call Mamaluchos, and to speake somewhat howe licenciously they lyue in that citie.





Cap. 7.

Of the Mamalukes of Damasco.

THE Mamalukes therefore, are that kynde of men, which haue forsaken our fayth, and as slaues are bought by the gouernor of Syria. They are very actiue, and brought vp both in learnyng and warlike discipline, vntil they come to great perfection. As wel the litle as y^e great, without respect, receiue stipend of the gouernour: which for euery moneth amounteth to syxe of those peeces of gold which they call Saraphos, besyde the meate and drynke of themselues and theyr seruantes, and also prouision for theyr horses. And the valiaunt they be, and of greater actiuitie, they are hyred for the greater wages. They walke not in the citie but by two or three togeather, for it is counted dishonour for any of them to walke without a companion. And if by the way they chaunce to meete with two or three women (for they lay wayte to tarry for them about suche houses whyther they know the women resort) lycence is graunted them, as they by chaunce fyrst meete with them, to bryng them into certaine tauerns, where they abuse them. When the Mamalukes attempt to descouer theyr faces (for they

go with theyr faces couered) they striue with them because they wyll not be knowen. But when the Mamalukes persyste wantonly to discouer them, they saye thus vnto them, Is it not enough for you that you haue abused our bodyes as pleaseth you, but that you wyl also discouer our faces : Then the Mamalukes suffer them to departe. But sometyme it chaunceth, that when they thynke to prostitute the daughter of some gentlemen or noble men, they committe the fact with theyr own wyues : whiche thyng chaunced whylest I was there. The women beautifie and garnishe themselues as muche as as any. They vse sylken apparell, and couer them with cloth of gosampine, in maner as fyne as sylke. They weare white buskyns, and shooes of red or purple coloure. They garnyshe theyr heades with many iewelless and earerynges, and weare rynges and braslettes. They mary as often as them lysteth : for when they are weary of theyr fyrst maryage, they go to the chiefe preste of their religion (whom they call Cady) and make request to hym to be diuorsed from theyr fyrst maryage. This diuorsment in theyr language is called Talacarè : which graunted by the hygh Priest or Byshop, they begyn newe maryages. The lyke lybertie is also graunted to the husbands. Some thynke that the Mahumetans haue fyue or syxe wyues togeather, whiche I haue not observed : but as farre I coulde perceyue they haue but two or three. They eate openly, specially in the martes or fayres, and there dresse they all theyr meates. They eate Horses, Cammelles, Bufles, Gotes, and such other beastes. They haue great abundaunce of freshe cheese. They that sell mylke, dryue about

with them 40 or 50 Gotes, which they bryng into the houses of them that wyl bye mylke, euen vp into their chambers, although they be three roofes hygh, and there mylke them, to haue it freshe aud newe. These Gotes haue theyr eares a spanne long, many vdders or pappes, and are very fruitefull : There is great abundaunce of mussheromes, for sometymes there are seene 20 or 30 Cammelles laden with musheromes, and yet in the space of three dayes they are all solde. They are brought from the mountaynes of Armenia, and from Asia the lesse, whiche is now called Turchia or Natolia, or Anatolia.

The Mahumetans vyse long vestures and loose, both of sylke and cloth. The most part vyse hose of gos-sampine, cloth and whyte shooes. When any of the Mahumetans by chaunce meeteth with any of the Mamalukes, although the Mahumetan be the woorthy person, yet geueth he place and reuerence to the Mamaluke, who otherwyse would geue hym the Bastonado, and beate hym with a staffe. The Christians also keepe there many ware houses of merchaundies, where they haue dyuers sortes of sylkes and veluet : but the Christians are there euyl entreated of the Mahumetans.





Cap. 8.

The iorney from Damasco to Mecha, and of the
maners of the Arabians.

AFTER that I haue largely spoken of Damasco,
I wyll proceede to the rest of my
vyage. Therefore in the yeere of our Lorde, 1503,
the eight daye of the moneth of Apryll, when I had
hyred certayne Cammelles (which they call Cara-
uanas) to go to Mecha, and beyng then ignorant of
the customes and maners of them in whose companye
I shoulde go, I entred familiaritie and friendshypp
with a certayne captayne Mamaluke, of them that had
forsaken our fayth, with whom beyng agreed of the
price, he prepared me apparell lyke vnto that whiche
the Mamalukes use to weare, and geuyng me also a
good horse, accompanied me with the other Mama-
lukes. This (as I haue sayde) I obtayned with great
cost, and many gyftes which I gaue hym. Thus
entering to the iorney, after the space of three dayes,
we came to a certayne place named Mezaris, where
we remayned three dayes, that the Merchauntes
which were in our company myght prouide thynges
necessarie, as specially Camels, and dyuer other

thynges. There is a certayne Prince whom they cal Zambei, of great power in the countrey of Arabia : he had three brethren and foure chyl dren. He norysheth fourtie thousand horses, ten thousand mares, and foure thousand Camels. The country where he keepeth the hear des of these beastes, is large, of two dayes iorney. This Prince Zambei is of so great power, that he keepeth warre with the Soltan of Babylon, the gouernour of Damasco, and the Prince of Ierusalem al at once. In the tyme of haruest and geathering of fruites, he is geuen wholly to praye and robbing, and with great subtiltie deceyueth the Arabians : for when they thynke him to be a myle or two of, he is with them sodenly betymes in the morn yng : and inuading theyr landes, carryeth away theyr fruites, Wheate, and Barlye, euen as he fyndeth it in the sakes : and so lyueth contynually day and nyght with suche incursions. When his Mares be weered with continuall runnyng, he resteth a whyle : and to refreshe them, geueth them Camelles mylke to drynke, to coole them after theyr great labour. Those Mares are of such marueylous swftnesse, that when I presently sawe them, they seemed rather to flee then to runne. Note also that these Arabians ryde on horses only couered with certayne clothes or mattes, and weare none other vesture then only an inwarde coate, or petticoate : for weapon they vse a certayne long Dart of Reedes, of the length of ten or twelue cubites, poynted with Iron (after the maner of Iauelyns) and frynged with sylke. When they attempt any incursions, they marche in suche order, that they seem to go in troupes : they are of despicable and litle stature,

and of coloure betweene yealow and blacke, which some call Oliuastro. They haue the voyces of Women, and the heare of theyr head long and blacke, and layde out at large. They are of greater multitude then a man woulde beleue, and are among them selues at contynuall stryfe and warre. The inhabite the mountaynes, and haue certayne times appoynted to robberye : for this purpose they obserue especially the tyme, when they are certayne of the passage of the Pylgryms and other that iorney that way to Mecha, then lyke theeuers they lye in the way and robbe them. When they make these theeuish inuasions, they bryng with them theyr wyues, chyl dren, families and all the goodes they have. Theyr houses they put vpon the Camelles, for other houses haue they none, but lyue onlye in tentes and paulyons as do our Soldiers. Suche tabernacles are made of blacke wooll, and that rough and filthy. But to return to our viage.

The eleuenth day of Aprill departed from Mezaris a company of Camels (which companie they call the Carauana) to the number of 35 thousand, with fourtie thousand men. But we were no more then threescore persons, of whom the Mamalukes had taken the charge to guyde and garde us, and the Carauana of our companie, whiche the Mamalukes diuided into three partes, as some in the fronte, other in the myddest of the army, and other in a wyng after the maner of a halfe Moone, inclosyng the whole armie ; for in this order march the peregrines which iorney in these regions, as hereafter we wyll further declare. But you shall fyrst understand that Damasco is from Mecha fourtie dayes and fourtie nyghtes iorney. Departyng

therefore from Mezaris we continued our iorney that day, vntyll the 22 houre of the day. Then our Captayne and guide Agmirus, after he had geuen the watch worde and signe, commaunded that euerye man shoulde rest and remayne in the place where the signe shoulde be geuen them. Therefore as soone as they hearde the signe by the sound of a Trumpet, they stayed, and after they had vnburdened theyr Camels, spent there two houres to victual themselues and theyr beastes: then the Captayne geuyng a new signe, charging theyr Camelles agayne, they departed speedly from thence. Euery Camell hath at one feedyng fyue Barly loaues, rawe and not baked, as bygge as a Pomegranate. Takyng horse, they continued that iorney the daye and nyght folowyng, vntill 22 houres of the day, and at that houre they obserue the order which we haue spoken of herebefore. Every eight daye they draw water by dyggyng the grounde or sande: by the way neuerthelesse somewhere are founde Welles and Sesternes. Also euery eyght daye, they rest theyr Camelles two dayes to recouer their strength. The Camelles are laden with incredible Burdens, and double charge: that is to meane the burden of two great Mules. They drynke but once in three dayes.





Cap. 9.

Of the strength and valiantnesse of the Mamalukes.

WHEN they tary and rest them at the waters aforesayde, they are euer enforced to conflict with a great multitude of the Arabians : but the battayle is for the most parte without bloodshed, for although we haue often tymes fought with them, yet was there only one man slayne on our parte : for these Arabians are so weake and feeble, that threescore Mamalukes haue often put to the worst fyftie thousande Arabians. For these feeble Arabians which are called Pagani, are not in strength or force of armes to be compared to the Mamalukes, of whose actiuitie I haue seene great experience : among the whiche this is one. A certayne Mamaluke layde an Apple vpon the head of his seruant, and at the distance of about 12 or 14 pases, stroke it off from his head.* I sawe

* An Eastern version of William Tell.

likewise an other, who ryding on a sadled horse with full course (for they vse saddles as we doe) tooke off the saddle from the horse styll running: and for a space bearing it on his head, put it agayne on the horse, styll continuing his full course.





Cap. 10.

Of the cities of Sodoma and Gomorrha.

PASSING the iourney of twelue dayes we came to the playne or valley of Sodoma and Gomorrha, where we founde it to be true that it is written in Holy Scripture : for there yet remaine the ruynes of the destroyed citie, as witnesse of Gods wrath. We may asseyrme that there are three cities, and eche of them situate on the declining of three hylles : and the ruines doe appeare about the heyght of three or foure cubites. There is yet seene, I wotte not what, lyke blood, or rather lyke redde waxe myxte with earth. It is easie to beleue that those men were infected with horrible vices, as testifieth the baren, drye, filthie, and vnholosome region, vtterly without water. Those people were once fedde with Manna : but when they abused the gyft of God, they were sore plagued. Departing twentie myles from these cities, about thirtie of our company perished for lacke of water, and dyuers others were ouerwhelmed with sande. Goyng somewhat further forewarde, we founde a little mountayne, at the foote whereof we founde water, and therefore made our abode there.

The day folowyng early in the mornyng, came vnto vs 24 thousand Arabians, askyng money for the water which we had taken. We answered that we would paye nothing, because it was gyuen vs by the goodnesse of God. Immediately we came to hand strokes. We geathering ourselues togeather on the sayde mountayne, as in the safest place, vsed our Camelles in the steede of a bulwarke, and placed the merchauntes in the myddest of the army (that is) in the myddest of the Camelles, whyle we fought manfully on euery syde. The battayle continued so long, that water fayled both vs and our enemies in the space of two dayes. The Arabians compassed about the mountayne, crying and threatenynge that they would breake in among the Camelles: at the length to make an ende of the conflicte, our Captayne assembling the merchauntes, commanded a thousande and two hundred peeces of golde to be giuen to the Arabians: who when they had receyued the money, sayde that the summe of ten thousande peeces of golde should not satisfie them for the water which we had drawen. Whereby we perceiued that they began further to quarrell with vs, and to demaunde some other thing then money. Whereuppon our Captayne gaue commaundement, that whosoeuer in all our companie were able to beare armes, should not mount vpon the Camelles, but should with all expedition prepare themselves to fyght. The day folowyng in the morning, sendyng the Camelles before, and inclosyng our army, beyng about three hundred in number, we met with the enemies, and gaue the onset. In this conflicte, we lost only a man and a woman, and had none other

domage : we slue of the Arabians a thousande and fyue hundred, whereof you neede not marueyle, if you consyder that they are vnarmed, and weare only a thynne loose vesture, and are besyde almost naked : theyr horses also beyng as euyl furnished, and without saddles, or other furniture.*

* Our author here verges on the Munchausen.





Cap. 11.

Of a mountain inhabited with Jewes, and of the citie
of Medinathalbabî,* where Mahumet was buried.

IN the space of eyght dayes we came to a mountayne
which conteyneth in circuite ten or twelue
myles. This is inhabited with Iewes, to the number
of fyue thousande or thereabout. They are very little
stature, as of the heyght of fyue or sixe spannes, and
some muche lesse. They haue small voyces lyke
women and of blacke colour, yet some blacker then
other. They feede of none other meate then Goates
fleshe. They are circumcised, and deny not them
selues to bee Iewes. If by chaunce any Mahumetan
come into their handes, they slay him alyue. At the
foot of the mountayne, we founde a certayne hole,
out of the whiche flowed abundance of water. By
fyndyng this opportunitie, we laded sixtiene thousand
Camels: which thyng greatly offended the Iewes.
They wandred in that mountayne, scattered lyke

* Medina.

wylde Goates or Prickettes, yet durst they not come downe, partly for feare, and partly for hatred agaynst the Mahumetans. Beneath the mountaine are seene seuen or eyght thorne trees, very fayre, and in them we founde a payre of Turtle Doues, which seemed to vs in maner a miracle, hauyng before made so long iourneyes, and sawe neyther beast nor foule. Then procedyng two dayes iourney, we came to a certayne citie named Medinathalhabi: foure myles from the said citie, we founde a well. Heere the Carauana (that is, the whole hearde of Camelles) rested. And remayning here one day, we washed our selues, and chaunged our shertes, the more freshely to enter into the citie: it is well peopled, and conteyneth about three hundred houses, the walles are lyke bulwarkes of earth, and the houses both of stone and bricke. The soile about the citie, is vtterly barren, except that about two myles from the citie, are seene about fyftie palme trees that beare Dates. There, by a certayne garden, runneth a course of water fallyng into a lower playne, where also passingers are accustomed to water theyr Camelles. And here opportunitie now serueth to confute the opinion of them whiche thynke that the Arke or Toombe of wicked Mahumet in Mecha, to hang in the ayre, not borne vp with any thyng. As touching which thyng, I am vtterly of an other opinion, and affirme this neyther to be true, nor to haue any lykenesse of trueth, as I presently behelde these thynges, and sawe the place where Mahumet is buried, in the said citie of Medinathalhabi: for we taryed there three dayes, to come to the true knowledge of all these thynges. When wee were desirous to enter

into theyr Temple (which they call Meschita, and all other churches by the same name) we coulde not be suffered to enter, without a companion little or great. They taking vs by the hande, brought vs to the place where they saye Mahumet is buried.





Cap. 12.

Of the Temple or Chapell, and Sepulchre of Mahumet, and of his felowes.

HIS temple is vaulted, and is a hundred pases in length, and fourescore in breadth : the entry into it, is by two gates : from the sydes, it is couered with three vaultes, it is borne vp with 4 hundred columnnes or pillers of white brick, there are seene hanging lampes about the number of 3 thousande. From the other part of the Temple in the first place of the Meschita, is seene a Tower of the circuite of fyue pases, vaulted on euery syde, and couered with a cloth of silke, and is borne vp with a grate of copper curiously wrought, and distant from it two pases : and of them that goe thyther, is seene as it were through a lattesse. Towarde the lefte hande, is the way to the Tower, and when you come thyther, you must enter by a narrower gate. On euery side of those gates or doores, are seene many bookes in maner of a Librarie, on the syde 20, and on the other syde 25. These contayne the filthie traditions and lyfe of Mahumet and his felowes : within the sayde gate, is seene a Sepulchre (that is) a digged place, where they

say Mahumet is buried and his felowes, which are these, Nabi, Bubacar, Othomar, Aumar, and Fatoma : But Mahumet was theyr chiefe Captayne, and an Arabian borne. Hali was sonne in lawe to Mahumet, for he tooke to wyfe his daughter Fatoma.* Bubacar is he who they say was exalted to the dignitie of a chiefe counsellor and great gouernor, although he came not to the hygh degree of an apostle, or prophet, as dyd Mahumet. Othomar, and Aumar, were chiefe Captaynes of the army of Mahumet. Euery of these haue their proper bookes of theyr factes and traditions. And hereof proceedeth the great dissention and discorde of religion and maners among this kynde of filthie men, whyle some confirme one doctrine, and some an other, by reason of theyr dyuers sectes of Patrons, Doctours, and saintes, as they call them. By this meanes, are they marueylously diuided among them selues, and lyke beastes kyll themselues, for such quarells of dyuers opinions, and all false.† This also is the chiefe cause of warre betweene the Sophie of Persia, and the great Turke, beyng neuerthelesse both Mahumetans, and lyue in mortall hatred one agaynst the other for the mayntenaunce of theyr Sectes, Saintes and Apostles, whyle euery of them thynketh theyr owne to bee best.

* *Marginal Note :* This Hali our men that haue been in Persia, call Mortus Hali, that is Saint Hali.

† *Marginal Note :* Such corne, such chaffe.



Cap. 13.

Of the Secte of Mahumet.

NOW will we speake of the maners and sect of Mahumet.. Vnderstande therefore, that in the highest part of the Tower aforesayde, is an open round place. Now shall you vnderstande what crafte they vsed to deceyue our Carauana.. The first euenyng that we came thyther to see the Sepulchre of Mahumet, our Captaine sent for the chiefe priest of the Temple to come to him, and when he came, declared vnto him that the only cause of his commyng thyther, was to visite the Sepulchre and bodie of Nabi, by which woord is signified the prophete Mahumet : and that he vnderstoode that the price to be admitted to the syght of these mysteries, should be foure thousande Seraphes of golde.* Also that he had no parentes, neyther brothers, sisters, kinsefolkes, chyldren, or wyues, neyther that he came thyther to buy merchaundies, as spices, or Bacca, or Nardus, or any maner of precious Iewelless : but only for very zeale of religion and saluation of his soule, and was

* *Marginal Note* : A great price for vile marchandies.

therefore greatly desirous to see the bodie of the prophet. To whom the Priest of the Temple* (they call them Side) with countenance lyke one that were distraught, made aunswere in this maner, Darest thou with those eyes with the which thou hast committed so many horrible sinnes, desyre to see him by whose sight God hath created heauen and earth : To whom agayne our Captayne answered thus, My Lorde, you haue sayde truely : neuerthelesse I pray you that I may fynde so much fauour with you, that I may see the Prophet : whom when I haue scene, I will immediately thrust out myne eyes. The Side answered, O Prince, I will open all thynges vnto thee. So it is that no man can denye but that our Prophet dyed heere,† who if he would myght haue dyed at Mecha : But to shewe in himselfe a token of humilitie, and thereby to gyue vs example to folowe him, was wyllyng rather heere then elsewhere to departe out of this worlde, and was incontinent of Angelles borne into heauen, and there receyued as equall with them.‡ Then our Captayne sayde to him, Where is Iesus Christus, the sonne of Marie : To whom the Side answered, at the feete of Mahumet. Then sayde our Captayne agayne : It suffyceth, it suffyceth, I will knowe no more. After this, our Captayne commyng out of the Temple, and turnyng him to vs, sayd, see (I pray you) for what goodly stuffe I would haue payde three thousande

* *Marginal Note* : Such people, suche Priest.

† *Marginal Note* : It seemeth that they know not where he was buryed.

‡ *Marginal Note* : The deuyl he was.

Seraphes of golde : The same daye at euenyng, at almost three a clocke of the nyght, ten or twelue of the Elders of the secte of Mahumet entred into our Carauana, whiche remayned not paste a stone cast from the gate of the citie. These ranne hyther and thyther, crying lyke madde men, with these wordes, Mahumet the messenger and Apostle of God, shall ryse agayne, O Prophet, O God, Mahumet shall ryse agayne, haue mercy on vs God. Our Captayne and we all raysted with this crye, tooke weapon with all expedition, suspectyng that the Arabians were come to robbe our Carauana ; We asked what was the cause of that exclamation, and what they cryed ? For they cryed as doe the Christians, when sodeynly any marueylous thyng chaunceth. The Elders answered, Sawe you not the lyghtning whiche shone out of the Sepulchre of the Prophet Mahumet.* Our Captayne answered, that he sawe nothyng, and we also beyng demaunded, answered in lyke maner. Then sayde one of the old men, are you slaues ? that is to say bought men : meanyng thereby Mamalukes. Then sayde our Captayne, We are in deede Mamalukes. Then agayne the olde man sayde, You my Lordes, cannot see heauenly thinges, as being Neophiti (that is) newly come to the fayth, and not yet confirmed in our religion. To this our Captayne answered agayne,† O you madde and insensate beastes, I had thought to haue giuen you three thousande peeces of golde, but now, O you dogges and progenie of dogges,

* *Marginal Note* : False miracles to confirme false religion.

† *Marginal Note* : Sic ne respondes Pontifici ?

I will gyue you nothing. It is therefore to bee understoode, that none other shynyng came out of the Sepulchre, then a certayne flame which the priests caused to come out of the open place of the Towre spoken of here before, whereby they would haue deceyued vs. And therfore our Captaine commaunded that thereafter none of vs should enter into the Temple. Of this also we haue most true experience, and most certaynely assure you that there is neyther Iron or steele, or the Magnes stone that should so make the toombe of Mahumet to hange in the ayre, as some haue falsely imagined: neyther is there any mountayne nearer than foure myles: we remayned here three dayes to refreshe our company. To this citie victualles aud all kynde of corne is brought from Arabia Foelix, and Babylon or Alcayr, and also from Ethiope, by the redde sea, whiche is from this citie but foure dayes iourney.





Cap. 14.

The iourney to Mecha.

AFTER that we were satisfied, or rather wearied, with the filthinesse and lothesomenesse of the trumperyes, deceites, trifles, and hypocrises of the religion of Mahumet, we determined to goe forward on our iourney: And that by guyding of a pylot, who myght directe our course with the mariners boxe or compasse, with also the carde of the sea, euen as is vsed in sayling on the sea. And thus bendyng our iourney to the West we founde a very fayre well or fountayne, from the which flowed great aboundance of water. The inhabitantes affyrme that Saint Marke the Euangelist was the aucthour of this fountayne, by a miracle of God, when that region was in maner burned with incredible drynesse. Here we and our beastes were satisfied with drynke. I may not here omit to speake of the sea of sande, and of the daungers thereof. This was founde of us before we came to the mountayne of the Iewes. In this sea of sand we traueiled the iourney of three dayes and nightes: this

is a great brode plaine, all couered with white sande, in maner as small as floure : If by euil fortune it so chaunce that any trauaile that way southward, if in the meane time the wind come to the North, they are ouerwhelmed with sande. And although they shoulde haue prosperous wynde, yet are they so inuolued with sande, that they scatter out of the way, and can scarcely see the one the other 10 pases of. And therefore the inhabitants trauayling this way, are inclosed in cages of woodde, borne with Camels, and lyue in them, so passyng the iorney guided by pilots with maryners compasse and card, euen as on the sea, as we haue sayde. In this iorney also many peryshe for thirst, and many for drynkyng to muche, when they finde suche good waters. In these sandes is founde Momia, which is the fleshe of such men as are drowned in these sandes, and there dried by the heate of the Sunne : So that those bodyes are preserued from putrifaction by the drynesse of the Sand : and therefore that drye fleshe is esteemed medicinable. Albeit there is an other kynde of more pretious Momia, which is the dried and embalmed bodies of kynges and princes, whiche of long tyme haue been preserued drye without corruption. When the wynde bloweth from the northeast, then the sand riseth, and is driuen against a certayne mountayne which is an arme of the mount Sinai. There we found certayne pyllers artificially wrought, whiche they call Ianuan. On the lefte hande of the sayde mountayne, in the toppe or rydge thereof, is a denne, and the entrie into it, is by an Iron gate. Some fayne that in that place Mahumer lyued in contemplation. Here we heard a certayne

horrible noyse and crye : for passyng the sayde mountayne, we were in so great daunger, that we thought neuer to haue escaped. Departyng therefore from the fountayne, we continued our iorney for the space of 10 dayes : And twyse in the way fought with fyftie thousande Arabians, and so at the length came to the citie of Mecha, where al thinges were troubled by reason of the warres betweene two brethren, contendyng whiche of them shoulde possesse the kyngedome of Mecha.





Cap. 15.

Of the fourme and situation of the citie of Mecha:
and why the Babumetans resort thither.

NOWE the tyme requireth to speake somewhat of the famous citie of Mecha, or Mecca,* what it is, howe it is situate, and by whom it is gouerned. The citie is very fayre and well inhabited, and contayneth in rounde fourme syxe thousande houses, as well buylded as ours, and some that cost thre or foure thousande peeces of golde: it hath no walles. About two furlongs from the citie is a mount, where the way is cutte out, whiche leadeth to a playne beneath. It is on euery syde fortified with mountains, in the stead of walles or bulwarks, and hath foure entries. The gouernour is a Soltan, and one of the foure brethren of the progenie of Mahumet, and is subiect to the Soltan of Babylon of whom we haue spoken before: His other three brethren be at continuall warre with hym. The 18 daye of Maye, we entred into the citie by the north syde: then by a declynyng way, we came into a playne. On the south syde are two mountaynes, the one very neere the other, distant

* *Marginal Note*: Mecha, whiche Abraham Ortelius calleth Mecca.

onely by a little valley, which is the way that leadeth to the gate of Mecha. On the east syde, is an open place betweene two mountaynes, lyke vnto a valley, and is the waye to the mountayne where they sacrifice to the Patriarkes Abraham and Isaac. This mountayne is from the citie about 10 or 12 myles, and of the heyght of three stones cast: it is of stone as harde as marble, yet no marble. In the toppe of the mountaine, is a Temple or Meschita, made after their fashion, and hath three wayes to enter into it. At the foote of the mountayne are two cesterns, which conserue waters without corruption: of these, the one is reserued to minister water to the Camels of the Carauana of Babylon or Alcayr, and the other, for them of Damasco. It is rayne water, and is deriued far of.

But to returne to speake of the citie: for as touching the maner of sacrifice which they vse at the foote of the mountayne, wee wyll speake hereafter. Entryng therefore into the citie, wee founde there the Carauana of Memphis, or Babylon, which prevented vs eyght dayes, and came not the waye that wee came. This Carauana conteyned threescore and foure thousande Camelles, and a hundred Mamalukes to guyde them. And here ought you to consyder that by the opinion of all men, this citie is greatly cursed of God, as appereth by the great barrennesse thereof, for it is destitute of all maner of fruites and corne. It is scorched with drynesse for lacke of water, and therefore the water is there growen to suche pryce, that you can not for twelue pence buye as much water as wyll satisfy your thyrst for one day. Nowe there-

fore I wyll declare what prouision they haue for victuales. The most part is brought them from the citie of Babylon, otherwyse named Memphis, Cayrus, or Alcayr, a citie of the riuer of Nilus in Egypt, as we haue sayde before, and is brought by the red sea (called Mare Erythreum) from a certayne port named Gida, distaunt from Mecha fourtie myles. The rest of theyr prouisions, is brought from Arabia Foelix (that is) the happye or blessed Arabia : so named for the fruitfulness thereof, in respect of the other two Arabias, called Petrea and Diserta, that is, stoneye and desart. They haue also muche corne from Ethyopia. Here we found a marueylous number of straungers and peregrynes, or Pylgryms : Of the whiche, some came from Syria, some from Persia, and other from both the East Indiaes, (that is to say) both India within the ryuer of Ganges, and also the other India without the same ryuer. I neuer sawe in anye place greater abundaunce and frequentation of people, forasmuche as I could perceyue by tarrying there the space of 20 dayes. These people resort thither for diuers causes, as some for merchandies, some to obserue theyr vowe of Pylgrymage, and other to haue pardon for theyr sinnes : as touchyng the whiche we wyll speake more hereafter.





Cap. 16.

Of the Merchandies of Mecha.

FROM India the greater, which is both within
and without the ryuer of Ganges, they
haue pearles, precious stones, and plentie of spyces :
and especially from that citie of the greater India,
which is named Bangella, they haue much gossampyne
cloth and silke. They haue also spyces from Ethiopia :
and therefore we must needs confesse that this citie
is a famous mart of many ryche thynges, whereof there
is great plentie.





Cap. 17.

Of the Pardons or Indulgences of Mecha.

LET vs now returne to speake of the pardons of pilgrymys, for the which so many strange nations resort thither. In the myddest of the citie, is a Temple, in fashyon lyke vnto the Colossus of Rome, the Amphitheatrum, I meane, lyke vnto a stage, yet not of marbled or hewed stones, but of burnt bryckes : for this temple, lyke vnto an Amphitheater, hath fourescore and ten, or an hundred gates, and is vaulted. The entrance, is by a discent of twelue stayers or degrees on euery part : in the church porche, are solde only iewels and precious stones. In the entry the gylted walles shyne on euery syde with incomparable splendour. In the lower part of the temple (that is vnder the vaulted places) is seene a marueylous multitude of men : for there are fyue or sixe thousande men that sell none other thyng than sweete oyntmentes, and especially a certayne odoriferous and most sweete pouder, wherewith dead bodyes are embalmed. And from hence, all maner of sweete sauours are carried in maner into the countreys of all the

Mahumetans. It passeth all beleefe to thynke of the exceeding sweetnesse of these sauours, farre surmounting the shoppes of the Apothecaries. The 23 daye of Maye the pardones began to be graunted in the Temple, and in what maner we wyll nowe declare. The Temple in the myddest is open without any inclosyng, and in the myddest also thereof, is a Turret, of the largnesse of syxe passes in cercutie, and inuolued or hanged with cloth or tapestry of sylke, and passeth not the heyght of a man. They enter into the Turret by a gate of syluer, and is on euery syde besette with vesselles full of balme. On the day of Pentecost, licence is graunted to al men to se these thynges. The inhabitantes affyrme, that balme or balsame, to be part of the treasure of the Soltan that is Lorde of Mecha. At euery vaulte of the Turret, is fastened a rounde circle of Iron, lyke to the ryng of a doore. The 22 day of Maye, a great multitude of people beganne careley in the mornyng before day, seuen tymes to walke about the Turret, kyssing euery corner thereof, oftentimes feelyng and handelyng them. From this Turret, about tenne or twelue pases, is an other Turret, like a Chappell buylded after our maner. This hath three or foure entryes: in the myddest thereof is a well of threescore and tenne cubites deepe: the water of this well is infected with salt Peter or saltniter. Eyght men are therevnto appoynted to drawe water for all the people; and when a multitude of people haue seuen tymes gone rounde about the first Turret, they come to this well: and touching the mouth or brym thereof, they saye thus, Be it in the honour of God, God pardon me,

and forgeue me my synnes. When these words are sayde, they that draw the water, powre three buckettes of water on the headdes of euery one of them that stand neere about the well, and washe them all wette from the headde to the foote, although they be apparelled with sylke.* Then the dotyng fooles dreame that they are cleane from all theyr synnes, and that theyr synnes are forgeuen them.† They saye furthermore, that the fyrst Turret, whereof we haue spoken, was the fyrst house that euer Abraham buylded : and therefore, whyle they are yet all wette of the sayd washyng, they go to the mountayne, where (as we haue sayde before) they are accustomed to sacrifice to Abraham. And remaining there two daies, they make the said sacrifice to Abraham at the foote of the mountayne.

* *Marginal Note* : A straunge baptisme for remission of synnes.

† *Marginal Note* : Good meaning sufficeth not.





Cap. 18.

The maner of sacrificiſing at Mecha.

FORASMUCHE as for the most parte,
noble spirites are deltyed
with nouelties of great and straunge thynges, therefore
to satisfie their expectation, I wyll describe theyr
maner of sacrificyng. Therefore, when they intend
to sacrifice, some of them kyl three sheepe, some
foure, and some tenne : So that the butcherie some-
tyme so floweth with blood, that in one sacrifice are
slayne aboute three thousande sheepe. They are
slayne at the rysyng of the Sunne, and shortly after
are distributed to the poore for God's sake : for I sawe
there a great and confounded multitude of poore
people, as to the number of 20 thousande. These
make many and long dytches in the feeldes, where
they keepe fyre with Camels doong and rost or seeth
the flesh that is geuen them, and eate it euen there.
I beleue these people come thither rather for hunger
then for deuotion, which I think by this coniectur,
that great abundance of cucumbers are brought thyther
from Arabia Fœlix, whiche they eate, castyng away

the parynges without their houses or tabernacles, where a multitude of the sayde poore people geather them euen out of the myre and sande, and eate them, and are so greedie of these parynges, that they fyght who may geather most. The daye following, their Cadi (which are in place with them as with vs the preachers of Gods worde) ascended into a hygh mountayne, to preache to the people that remayned beneath : and preached to them in theyr language the space of an houre. The summe of the sermon was, that with teares they should bewayle theyr sinnes, and beate their brestes, with sighs and lamentation. And the preacher hym selfe with loude voyce, spake these woordes, O Abraham beloued of God, O Isaac chosen of God, and his frend, praye to God for the people of Nabi. When these woordes were sayde, sodenly were heard lamenting voyces. When the sermon was done, a rumor was spredde that a great armye of Arabians, to the number of twentie thousande, were commyng. With whiche newes, they that kept the Carauanas beyng greatly feared, with all speede, lyke madde men, fledde into the citie of Mecha, and we agayne hearyng newes of the Arabians approche, fledde also into the citie. But whyle wee were in the myd-waye betweene the mountayne and Mecha, we came by a despicable wal, of the breadth of foure cubites : The people passyng by this wall, had couered the waye with stones, the cause whereof, they saye to be this : When Abraham was commaunded to sacrifice his sonne, he wylled his sonne Isaac to folowe hym to the place where he should execute the commaundement of God. As Isaac went to folow his father, there

appeared to hym in the way a Deuyl, in lykenesse of a fayre and freendly person, not farre from the sayde wall, and asked hym freendlye whyther he went. Isaac answered that he went to his father who tarryed for hym. To this the enemie of mankynde answered, that it was best for hym to tarrye and yf that he went anye further, his father would sacrifice him. But Isaac nothyng feareyng this aduertisement of the Deuyl, went foreward, that his father on hym myght execute the commaundement of God : and with this answer (as they saye) the Deuyl departed. Yet as Isaac went forward, the Diuell appeared to him agayne in the lykenesse of an other frendlye person, and forbade hym as before. Then Isaac takyng vp a stone in that place, hurld it at the Deuyl, and wounded hym in the forehead : In witnesse and remembraunce whereof, the people passing that waye, when they come neare the wall, are accustomed to cast stones agaynst it, and from thence go into the citie. As we went this way, the ayre was in maner darkened with a multitude of stocke Doues. They saye that these Doues, are of the progenie of the Doue that spake in the eare of Mahumet, in lykenesse of the Holye Ghost. These are seene euery where, as in the villages, houses, tauernes, and graniers of corne and ryse, and are so tame, that one can scharsely dryue them a way. Too take them or kyll them, is esteemed a thyng worthy death : and therfore a certayne pensyon is geuen to nourysshe them in the Temple.



Cap. 19.

**Of the Unicorns of the temple of Mecha, whiche are
not seene in any other place.**

ON the other part of the Temple are parkes or
places inclosed, where are seene two Vnicorns,
named of the Greekes Monocerotæ, and are there
shewed to the people for a myracle, and not without
good reason, for the seldomenesse and strange nature.
The one of them, which is much hygher then the
other, yet not much vnylike to a coolte of thyrtye
moneths of age, in the forehead groweth only one
horne, in maner ryght foorth, of the length of three
cubites. The other is much younger, of the age of
one yeere, and lyke a young coolte : the horne of this,
is of the length of foure handfuls. This beast is of
the coloure of a horse of weesell coloure, and hath
the head lyke an hart, but no long necke, a thynne
mane hangyng onlye on the one syde : theyr legges
are thyn and slender, lyke a fawne or hynde : the
hoofes of the fore feete are diuided in two, much like
the feet of a Goat, the outwarde part of the hynder
feete is very full of heare. This beast doubtlesse

seemeth wylde and fierce, yet tempereth that fiercenesse with a certain comelinesse. These Vnicornes one gaue to the Soltan of Mecha, as a most precious and rare gyfte. They were sent hym out of Ethiope by a kyng of that countrey, who desired by that present to gratifie the Soltan of Mecha.





Cap. 20.

Of diuers thynges which chaunced to me in Mecha :
And of Zida, a port of Mecha.

IT may seeme good here to make mention of certayne thynges, in the which is seene sharpenesse of witte in case of vrgent necessitie, which hath no lawe, as sayeth the prouerbe : for I was dryuen to the poynt howe I myght priuely escape from Mecha. Therefore whereas my Captayne gaue me charge to buy certaine thyngs, as I was in the market place, a certayne Mamaluke knewe me to be a Christian. And therefore in his owne language, spake vnto me these woordes, Inte mename : That is, whence art thou? To whom I answered that I was a Mahumetan. But he sayde, Thou sayest not truely. I sayde agayne, By the head of Mahumet, I am a Mahumetan. Then he sayde agayne, Come home to my house, I folowed him willingly. When we were there, he began to speake to me in the Italian tongue, and asked me agayne from whence I was, affyrmyng that he knewe me, and that I was no Mahumetan : also that he had been sometyme in Genua and Venice. And that his woordes myght be the better beleeued, rehearsed many

things whiche testified that he sayde trueth. When I vnderstoode this, I confessed freely that I was a Romane, but professed to the fayth of Mahumet in the citie of Babylon, and there made one of the Mamalukes. Whereof he seemed greatly to reioyce, and therefore vsed me honourably. But because my desyre was yet to goe further, I asked the Mahumetan whether that citie of Mecha was so famous as all the world spake of it : and inquired of him where was the great aboundaunce of pearles, precious stones, spices, and other rich merchandies that the brute went of to be in that citie. And all my talke was to the ende to grope the mynde of the Mahumetan, that I might know the cause why such things were not brought thither as in tyme paste. But to auoyde all suspition, I durst here make no mention of the dominion which the Kyng of Portugale had in the most parte of that Ocean, and of the gulfes of the redde sea and Persia. Then he began with more attentyue mynde, in order to declare vnto me the cause why that marte was not so greatly frequented as it had been before, and layde the only faulte thereof in the Kyng of Portugale. But when he had made mention of the Kyng, I began of purpose to detracte his fame, least the Mahumetan might thinke that I reioyced that the Christians came thither for merchandies. When he perceyued that I was of profession an enemy to the Christians, he had me yet in greater estimation, and proceeded to tell me many thynges more. When I was well instructed in all thinges, I spake vnto him friendly theese woordes in the Mahumets language, Menaba Menalhabi: That is to say, I pray you assist mee.

He asked me wherein. To helpe me (sayde I) howe I may secretly departe hence. Confirmyng by great othes, that I would goe to those Kinges that were most enemies to the Christians: Affirmyng furthermore, that I knewe certayne secretes greatly to be esteemed, which if they were knowen to the sayde Kynges, I doubted not but that in shorte tyme I shoulde bee sent for from Mecha. Astonysht at these woordes, he sayde vnto mee, I pray you what arte or secrete doe you know? I answered, that I would giue place to no man in makyng of all maner of Gunnes and artillerie. Then sayde hee, praysed be Mahumet who sent thee hyther, to do him and his Saintes good seruice: and willed me to remayne secretly in his house with his wyfe, and requyred me earnestly to obtayne leaue of our Captayne, that vnder his name he myght leade from Mecha fiftiene Camelles laden with spices, without paying any custome: for they ordinarily paye to the Soltan thirtie Saraphes of golde, for transportyng of such merchandies for the charge of so many Camelles. I put him in good hope of his request, he greatly reioyced, although he would aske for a hundred, affirmyng that myght easily be obteyned by the priuileges of the Mamalukes, and therefore desired him that I myght safely remayne in his house. Then nothyng doubtyng to obtayne his request, he greatly reioyced, and talkyng with me yet more freely, gaue me further instructions, and counsayled me to repayre to a certayne Kyng of the greater India, in the kyngdome and realme of Decham, whereof we will speake hereafter. Therefore the day before the Carauana departed from Mecha, he willed me to

lye hydde in the most secrete parte of his house. The day folowyng, early in the mornyng, the trumpetter of the Carauana gaue warning to all the Mamalukes to make readie their horses, to directe their iourney toward Syria, with proclamation of death to all that shoulde refuse so to doe. When I hearde the sounde of the Trumpet, and was aduertised of the streight commaundement, I was marueylously troubled in mynde, and with heauy countenance desired the Mahumetans wife not to bewraye me, and with earnest prayer committed myselfe to the mercie of God. On the Tuesday folowyng, our Carauana departed from Mecha, and I remayned in the Mahumetans house with his wyfe, but he followed the Carauana. Yet before he departed, he gaue commaundement to his wyfe to bryng me to the Carauana, which should departe from Zida the porte of Mecha to goe into India. This porte is distant from Mecha 40 miles. Whylest I laye thus hyd in the Mahumetans house, I can not expresse how friendly his wife vsed me. This also furthered my good interteynement, that there was in the house a fayre young mayde, the Niese of the Mahumetan, who was greatly in loue with me. But at that tyme, in the myddest of those troubles and feare, the fyre of Venus was almost extincte in mee : and therefore with daliaunce of fayre woordes and promises, I styll kepte my selfe in her fauour.* Therefore the Fryday folowyng, about noone tyde I departed, folowyng the Carauana of India. And about

* *Marginal Note* : Affliction cooleth lechery.

mydnyght we came to a certayne village of the Arabians, and there remayned the rest of that nyght, and the next day tyll noone.

From hence we went forward on our iourney toward Zida, and came thyther in the silence of the nyght. This citie hath no walles, yet fayre houses, somewhat after the buyldyng of Italie : Heere is great aboundance of all kynde of merchandies, by reason of resorte in maner of all nations thyther, excepte Iewes and Christians, to whom it is not lawfull to come thyther. As soone as I entered into the citie, I went to their Temple or Meschita, where I sawe a great multitude of poore people, as about the number of 25 thousande, attendyng a certayne Pilot who should bryng them into their countrey. Heere I suffered muche trouble and affliction, beyng enforced to hyde my selfe among these poore folkes, fayning my selfe very sicke, to the ende that none should be inquisityue what I was, whence I came, or whyther I would. The Lord of this citie is the Soltan of Babylon, brother to the Soltan of Mecha, who is his subiecte. The inhabitauntes are Mahumetans. The soyle is vnfruitfull, and lacketh freshe water. The sea beateth agaynst the towne. There is neuerthelesse aboundance of all thinges : but brought thyther from other places, as from Babylon of Nilus, Arabia Fœlix, and dyuers other places. The heate is here so great, that men are in maner dried vp therewith. And therefore there is euer a great number of sicke folkes. The citie conteyneth about fyue hundred houses.

After fyftiene dayes were past, I couenanted with a

pilot, who was ready to departe from thence into Persia, and agreed of the price, to goe with him. There lay at Anker in the haven almost a hundred Brigantines and foistes, with diuers boates and barks of sundry sortes, both with Ores and without Ores. Therefore after three dayes, gyuyng wynde to our sayles, we entred into the redde sea, otherwise named Mare Erythræum.





Cap. 21.

Of the red sea, and why it can not be sayled
in the nyght.

IT is well knowen to wyse men that this sea is not red, as some haue imagined, but is of the colour of other seas. We continued therefore our vyage vntyll the goyng downe of the Sunne : for this sea, is nauigable only in the day time : And therefore in the nightes, the maryners rest them, vntyll they come to the Ilande named Chameran, from whence they proceede forward more safely. Why this can not be sayled in the nyght, they say the cause to be, that there are many daungerous sandes, rockes, and shelues : and therefore that it is needefull of diligent and long prospecte, from the toppe Castell of the shyppe, to foresee the dangerous places.





The Seconde Booke

*entreating of Arabia Fælix. That is, the
happie or blessed Arabia.*



Cap. 1.

Of the citie of Gezan, and the fruitfulnessse thereof.

FORASMUCHE as hytherto wee haue
spoken somewhat of the
maners of the people and cities of Arabia Fælix, it
may nowe seeme conuenient to finishe the rest of our
vyage with such thinges as we haue seene in the sayde
countrey of Arabia. Therefore after sixe saylyng, we
came to a city named Gezan. It hath a commodious
porte, and very fayre, where we found about fourtie
and fyue Brigantines and foistes of dyuers regions.
The citie is harde by the sea syde, and the Prince
thereof, is a Mahumetan. The soile is fruitful, lyke
vnto Italie : It beareth Pomegranates, Quinses, Peaches,
Apples of Assyria, Pepons, Melons, Oranges, Gourdes,

and dyuers other fruites : Also Roses, and sundry sortes of floures, the fayrest that ever I sawe : It seemeth an earthly Paradyse. The moste parte of the inhabitauntes go naked. In other thynges, they lyue after the maner of the Mahumetans. There is also great abundance of fleshe, wheate, barley, the grayne of whyte Millet or Hirse (whiche they call Dora) whereof they make very sweete bread.





Cap. 2.

Of certayne people named Banduin.

DEPARTING from the citie of Gezan, the space of 5 dayes, sayling towarde the left hande, hauyng euer the coast of the lande in sight, we came to the sight of certayne houses, where about 14 of vs went alande, hopyng to haue had some victuals of the inhabitants. But we lost our labour, for in the steede of victuals, they cast stones at vs with slinges. They were about a hundred that fought with our men for the space of an houre. Of them were slayne 24. The rest were dryuen to flyght, they were naked, and had none other weapons then slynges. After theyr flyght, we brought away with vs certayne hens and Calues very good. Shortly after a great multitude of the inhabitauntes shewed them selues to the number of fyue or syxe hundred: but we departed with our praye, and returned to the shyppes.



Cap. 3.

Of an Ilande of the red sea, named Cameran.

THE same day sayling forward, we came to an Iland named Cameran, which conteyneth ten myles in circuite. In it is a towne of two hundred houses, the inhabitantes are Mahumetans: it hath abundance of freshe water and fleshe, and the fayrest salte that euer I sawe. The porte is eight myles from the continent, it is subiecte to the Soltan of Amanian of Arabia Fœlix. After we had remayned here two dayes, we tooke our way toward the mouth of the red sea in the space of two dayes saylyng: This sea may here be sayled both day and night, for (as we haue sayde before) from this Iland vnto the porte of Zida, the red sea is not safely nauigable by nyght. When we came to the mouth of the sea, we seemed to be in maner inclosed, for that the mouth of the sea is there very streyght, and no more than three myles ouer. Towarde the right hande, the continent lande is seene of the heyght of ten pases: the soile seemeth rude and not cultured. At the lefte hande of the sayde mouth, ryseth a very hygh hyll of stone. In the

myddest of the mouth, is a little Ilande vnhabited, named Bebmendo, and is towarde the lefte hande to them that sayle to Zeila : But they that goe to Aden, must keepe the way to the lefte hande. All this way, we had euer the lande in our sight, from Bebmendo to Aden, in the space of two dayes and a halfe.





Cap. 4.

Of the citie of Aden, and of their maners and
customs towards straungers.

I DOE not remember that I haue seene any citie better fortified then this : It standeth on a soyle not much vnequall, it is walled on two sydes : The reste is inclosed with mountaynes, hauyng on them fyue fortresses. The citie conteyneth sixe thousande houses. Theyr exercise of bying and selling, begynneth the seconde houre of the nyght, by reason of extreeme heate in the day tyme. A stone cast from the citie, is a mountayne hauyng on it a fortesse. The shyppes lye neare the foote of the mountayne : it is certaynelye a very goodly citie, and the fayrest of all the cities of Arabia Fœlix. To this as to the chiefe marte, the merchauntes of India, Ethiopia, and Persia, haue recourse by sea, and they also that resorte to Mecha. As soone as our Brigantines came into the hauen, immediately the customers and searchers came aborde, demaundyng what we were, from whence we came, what merchaundies we brought, and howe many men were in euery Brigantine.

Byyng aduertised of these thinges, immediately they

tooke away our maste, sayles, and other tackelynges of our shyppes, that we should not departe without paying of custom. The day after our arrayuing there, the Mahumetans tooke mee and put shackles on my legges, which came by occasion of a certayne Idolatour who cryed after mee, saying O Christian Dogge, borne of Dogges. When the Mahumetans hearde the name of a Christian, incontinent they layde handes on mee, and brought mee to the Lieuetenant of the Soltan, of that place, who assemblyng his counsayle, asked their opinion if I should bee put to death as a spye of the Christians.*

The Soltan himselfe was out of the citie, and therefore his Lieutenaunt who had yet neuer adiudged any man to death, thought it not good to gyue sentence agaynst mee, before the Soltan should be aduertised hereof. And therefore I escaped this present daunger, and remayned in custodie fiftie and fyue dayes, with an Iron of eightiene pounce weyght hangyng at my feete. The seconde day after I was taken, many Mahumetans in great rage resorted to him, whose office was to make inquisition of treason. These a few dayes before, by swymmyng hardly escaped the handes of the Portugales, with the losse of theyr foistes and Barkes, and therefore desired greatly to be reuenged of the Christians : affyrmyng with outrageous crye, that I was a spye of the Portugales. But God fayled not to assyst me : for the master the prison

* *Marginal Note* : Picade the Moonke writeth that Christians are found in all regions sauynge in Arabia and Egypt, where they are most hated.

perceyuing the outrage of the Mahumetans, and fear-
yng that they would offer me violence, made fast the
gates of the prison. After that fyue and fiftie dayes
were paste, the Soltan commaunded that I should be
brought before him : and so, set vppon a Camel with
my shackles, I came in eight dayes iourney to the
place where the Soltan laye and was brought to his
presence in a citie named Rhada : for there the Soltan
had assembled an army of thirtie thousande men, to
make warre agaynst the Soltan of the citie of Sana,
whiche is three dayes iourney from Rhada, and situate
partly on the declining of a hyll, and partly in a
playne, very faire to be seene, well peopled, and hau-
yng plentie of all thinges. When I came before the
Soltan, he began to aske me what I was, I answered
that I was a Roman, professed a Mamaluke in Babylon
of Alcayr, and that of religious mynd to discharge my
conscience of a vowe whiche I had made to see the
bodie of Nabi the holy Prophet, I came to the citie of
Medinathalhabi, where they say he is buried ; and
that in all cities and countreys by the way, I hearde
honourable reporte of his greatnesse, wisdom, and
singuler vertue, and therefore ceased not untill I
entred his dominions, moste desirous to see his face,
yeldyng thanks to God, and Nabi, that it was nowe
my chaunce to be presented before him : trustyng that
the equitie of his wisdom, would thereby consyder
that I was no spy of the Christians, but a true
Mahumetan, and his seruant and slaue. Then sayde
the Soltan, saye Leila illala Mahumet resullala : which
wordes I coulde neuer well pronounce, eyther that it
pleased not God, or that for feare and scruple of con-

science I durst not. Therefore when he sawe mee holde my peace, he commytted me agayne to pryson, commaundyng that I shoulde be straightly looked vnto, where 16 men of the citie were appoynted, euery day foure, to watche me by course. So that for the space of thre monethes, I had not y^e fruition of heauen, during which miserable time, my diet was euery day a lofe of myllet, so little that seuen of them woulde not haue satisfyed my hunger for one daye: But if I myght haue had my fyll of water, I woulde haue thought my selfe happie. Within three dayes after the Soltan marched with his army of thyrtye thousande footemen (as we haue said) and three thousande horsemen, to beseege the citie of Sana. These horsemen borne of Christian parentes, and blacke like the Ethiopians, and whyle they were yet very young, were brought in the kyngdome of Prester Iohn, named in Latine Presbyter Iohannes, or rather Preciosus Iohannes. These Christian Ethiopians, are also named Abyssini. They are brought up in discipline of warre, as are the Mamalukes and Ienetzares of the Turkes. This Soltan hath them in great estimation, for they are the garde of his owne person, and therefore haue greater wages, and in number fourescore thousande. They couer their bodie with a sindon, lyke vnto a cloke or cape, putting out onely one arme, and are besyde naked without any other apparell. In the warres they vse rounde targettes, made of bufiles hydes, with certayne litle barres of Iron to strengthen them. These targets are paynted very fayre with sundrye colours, and very commodious to resyste dartes, and are in largenesse as muche as the mouth of

a barell : the handle is made of woodde, as bygge as they may well holde in theyr handes, and shorte brode swordes. At other tymes, they vse also vestures of lynnyn cloth of sundry coloures. Also of gossampine or Xylon, otherwise also named Bombasine. In the warres, euery man beareth with hym a slyng, which he casteth fyrst shakynge it often about his head. When they come to 40 or 50 yeeres of age, they make them hornes, by wreathyng y^e heare of theyr heds, so bearyng two hornes lyke young Gotes. When they proceede to the warres, fve thousande Camels folowe the army, all laden with ropes of bombasine.





Cap. 5.

How the women of Arabia, are greatly in loue with
whyte men.

AFTER the army was departed, I was incontinent commytted to pryson, as I haue sayde. Harde by the pryson was a long entrie in maner of a cloyster, where somtyme we were permitted to walke. Ye shall further vnderstande, that in the Soltan's place remayned one of his three wyues, with twelue young maydes to wayte vppon her, very fayre and comely, after theyr maner, and of coloure inclyn- yng to blacke. The fauoure that they bore me, helped me very much, for I with two other, beyng in the same pryson, agreed that one of vs should counterfyte hym selfe to be mad, that by this deuice, one of vs myght helpe an other. In fine it was my lotte to take vppon me the mad man's part, and there- fore stooode me in hande to do suche follies as pertayne to madnesse. Also the opinion whiche they haue of mad folkes, made greatly for my purpose: for they take mad men to be holy, and therefore suffered me to run more at large, vntyll the Eremites had geuen iudgment whether I weare holy, or ragyng mad, as

appeareth hereafter. But the fyrst three dayes in which I began to shew my madnesse, weryed me so muche, that I was neuer so tyred with labour or greeued with payne, for the boyes and rascall people sometye to the number of 40 or 50 hurled stones at me almost without ceassing, while in the meane tyme againe I paid some of them home with lyke wages. The boyes cryed euer after me, callyng me mad man. And to shewe it the more, I caryed alwayes stones with me in my shyrt, for other apparel had I none. The queene hearyng of my follies looked oftentimes out of the wyndowes to see me, more for a secrete loue she bore me, then for the pleasure she tooke in my follies, as afterwarde appeared.

Therefore on a tyme, when some of them, muche madder then I, played the knaues with me in the syght of the queene (whose secrete fauour towardes me I somewhat perceyued) that my madnesse myght seeme more manifest, I cast off my shyrt, and went to the place before the wyndowes, where the queene myght see me all naked : wherein I perceyued she tooke great pleasure, for she euer founde some occasion that I myght not goe out of her syght : and would sometyes with all her damoselles waytyng on her, spend almost the whole daye in beholdyng me : and in the meane season diuers tymes sent me secretly muche good meate by her maydens, and when she saw the boyes or others doe me any hurt, she baddye me kyll them, and spare not, reuyling them also, and callyng them dogges and beastes. In the pallace was nouryshed a great fatt sheepe : for there are some of such exceedyng bygnesse, that only the tayle wayeth 11 or 12 pounce

weyght. Vnder the coloure of madnesse, I layd hand on this sheepe, saying, Leila illala Mahumet resullala : which wordes the Soltan before, when I was brought to his presence, wylled me to say, to prooue whether I were a Mahumetan or a professed Mamaluke. But the beast answering nothyng, I asked hym yf he were a Mahumetan, Iewe, or Christian. And wylling to make hym a Mahumetum, I rehearsed agayne the sayde woordes, Leila illala Mahumet resullale, (that is to saye) there is one God and Mahumet his cheefe Prophet : which are the wordes which they speak in professyng theyr fayth. But when the beast yet answered nothyng, I broke his legges with a staffe. The queene tooke great pleasure in these my madde follyes, and commaunded the fleshe of the sheep to be geuen me to cate : I neuer eat meate with more, or better appetite. Also three dayes after, I likewise kylled an Asse that was wont to bryng water into the pallace, because he refused to be a Mahumetan, and to say those woordes. The same tyme also I handeled a Jew so euyll, that I had almost kylled hym, one in the meane tyme callyng me Christian dogge, dogge borne. With which words beyng very angry, I cast many stones at him : but he agayne hurlyng at me gaue me a stroke on the brest, and an other on the syde, which greeued me very sore. And because I coulde not followe hym by reason of my shackles, I returned to the pryson, and stopped the doore with a heape of stones, and there lyued in great payne for the space of two daies without meate or drynke : And therefore the queene and other thought me to be dead, but the doore was opened by the queenes commaundment. Then these dogges

holynesse : which excuse I deuised, because the fleete of India woulde not yet depart from thence for the space of a moneth. In the meane tyme I secretly agreed with a certayne captayne of that nauie to goe with hym into India, and made hym many fayre promisses to rewarde hym largely. He answered that he woulde not go into India, before he had fyrst ben in Persia : whereunto I agreed.



in syght. When the President of the citie heard that the queene fauoured me, and toke pleasure in my mad sport, thynkyng also that I was not mad, commaunded that I shoulde goe at lybertie within the pallace, only wearyng my shackles : Yet euery nyght was I put in another pryson in the lower part of the pallace and so remayned styl in the courte for the space of 20 dayes. In the meane tyme the queene wylled me to go a huntyng with her, whiche I refused not, and at my returne, I fained me to be sicke for weerinesse. So continuynge for the space of eyght dayes, vnder the coloure of sickenes, the queene often sent to me to know how I did. After this, fyndyng opportunitie, I declared to the queene that I had made a vow to God and Mahumet to visite a certayne holy man in the citie of Aden, and desyred her to geue me leaue to go thither. Whereunto she consented : and commaunded immediatly a Cammell and 25 Sarraphes of golde to be delyuered me. Therfore y^t day following, I tooke my iorney, and in the space of eight dayes, came to the citie of Aden : and shortly after my commynge, visited the man of whom was so greate reporte of holynesse, and whom the people honoured for a saint. And this onely because he had euer lyued in great pouertie, and without the companie of women. And heare are seene many other such : But doubtlesse all suche lose theyr laboure, beyng out of the fayth of Christ. When I had perfourmed my vowe, I fayned that I had recouered health by myracle of that holy man and certified the queene thereof, desyryng that I myght tarye there a whyle, to visyte lykwyse certayne other men in that countrey, of whom was the lyke fame of

holynesse : which excuse I deuised, because the flecte of India woulde not yet depart from thence for the space of a moneth. In the meane tyme I secretly agreed with a certayne captayne of that nauie to goe with hym into India, and made hym many fayre promisses to rewarde hym largely. He answered that he woulde not go into India, before he had fyrst ben in Persia : whereunto I agreed.





Cap. 6.

Of the cities of Lagi and Aiaz in Arabia Foelix : And
of the martes of Aiaz and the towne of Dante.

THE daye followyng, mounting vpon a Cammell,
and making a iorney of 25 myles, I came
to a certayne city named Lagi, situate in a great playne,
well peopled, hauing abundaunce of Olieues, and
fleshe, with also great plentie of corne, after our maner:
but no vines, and great scarsenesse of woodde. The
inhabitauntes are vnciuile and rusticall people, of the
nation of vagabunde and feelde Arabians, and therfore
but poore. Departing from hence one dais iorney, I
came to another citie named Aiaz, situate vppon two
hylles, with a great plaine betweene them, and hath in
it a notable fountaine, and therefore diuers nations
resort thither as to a famous mart. The inhabitauntes
are Mayumctans, and yet greatly differyng in opinion
of theyr religion : insomuche that therefore they be
at great enmitie one against the other, and keepe sore
ware. The cause whereof they saye to be this : That
the people of the north mountayne, maynteyne the
fayth and secte of Mahumet and his felowes, of whom
we haue spoken before : but the other of the South

mountayne affyrme that faith shoulde be geuen onely to Mahumet and Haly, saying the other to be false prophetes. But let vs nowe returne to the marte. Almost all maner of spices are brought hyther. The region bryngeth foorth sylke and bombassine : also divers goodly frutes, and vynes. On the toppe of both the hylles, are very strong fortresses, two dayes iorney from thence is the citie of Dante, well fortified both by arte and nature, situate in the toppe of a very great mountaine.





Cap. 7.

Of Almacharan, a citie of Arabia Feelix, and of the fruitefulnesse thereof.

DEPARTING from Dantè, we came to the citie of Almacharan, in two dayes iorney. This is situate on a very high mountayne, and declynyng, and difficulte to ascende, as of the heyght of seuen myles, and the way so narrow, that onely two men can passe togeather. In the toppe, is a playne of incredible largenesse, very fruiteful, with plentie of all thynges to the vse of man. And therefore I thynke it to be inexpugnable and inaccessible : hauyng also so great abundaunce of water, that one fountaine may suffice for a hundred thousand men. And therefore they saye that the Soltan here hydeth his treasure, because he was borne in this citie.

Here also euer remayneth one of his wiues. The ayre is marueylous temperate and holsome, and the citie seconde to none in all respectes : the colour of the inhabitantes is rather enclynyng to whyte, then any other colour. And to speake that I haue seene, the Soltan reserueth here as much golde, as wyll lade a hundred Camels.



Cap. 8.

Of Reame a citie of Arabia Foelix, and temperatenesse thereof.

THIS citie is distaunt two dayes iorney from Almacaraan. The colour of the inhabitants is enclinyng to blacke : they are great merchantes. The soyle is fruitfull of all thynges sauynge wood : it conteyneth in circuite two thousande houses : on the one syde is a mountayne hauynge on it a very strong fortresse. Here I saw a certayne kinde of sheepe hauynge theyr tayles of fortie and foure pounce weyght, and are without hornes, and also so marueylous fat, that they can scarcely goe for fatnesse. There be likewise certayne grapes without graynes, the sweetest that euer I eate, and al maner of suche fruites, as I haue spoken of before. It is of marueylous temperatenesse, as witnesseth the long lyfe of men, for I haue spoken with many of them that haue passed the age of a hundred and fye and twentie yeeres, and yet verie lustie and wel complexioned. They goe for the most part naked, wearyng only shyrts, or other loose

and thynne apparell, lyke Mantelles, puttyng out one arme all bare. Almoste all the Arabians make them hornes with wreathyng of theyr owne heare, and that they thynke very comely.





Cap. 9.

Of Sana a citie of Arabia Foelix.

DEPARTYNG from thence three dayes iorney, I came to a citie named Sana, situate vppon a verye hyghe mountayne, verye strong by Arte and Nature. The Soltan besyeged this, with a great armye of fourescore for the space of three monethes, but coulde neuer wynde it. Yet it was at the last rendered by composition. The walles are of eyghteene cubites hyght, and twentie in breadth, insomuch that eyght Camels in order may wel marche vpon them. The region is very fruitefull and muche like vnto ours, and hath plentie of water. A Soltan is Lorde of the citie : hee hath twelue sonnes, of the whiche one is named Mahumet, who by a certayne naturall tyranne and madnesse, delyteth to eat mans fleeshe, and therfore secretly kylleth many to eate them. He is of large and strong body, of foure cubites hygh, and of the coloure inclynnyng to ashes. The soyle beareth certayne spices not farre from the citie. It conteyneth about foure thousand houses. The houses are of fayre buyldyng, and geue no place to ours. The citie is so large, that it conteyneth within the walles, fieldes, gardens, and medowes.



Cap. 10.

Of Taessa, Zibith, and Damar, great cities of
Arabia Joelix.

AFTER three daies iorney, I came to a citie
named Taessa, sytuate vppon a moun-
tayne, and verye fayre to syght : it hath plentye of all
delices, and especially of marueylous fayre Roses,
whereof they make Rose water. It is an auncient
citie, and hath in a Temple buylded after the fashion
of the church of Sancta Maria Rotunda in Rome.
The houses are verye fayre, and shewe yet the monu-
mentes of antiquitie : innumerable merchantes resort
hyther for the trafficke of sundry merchandies. In
apparell they are lyke vnto other, and of darkyshe ashe
coloure of skynne, enclynynge to blacke. Three dayes
ioorney from thence, I came to an other citie named
Zibith, very fayre and good, distaunt from the redde
sea onlye halfe a dayes iorney ; there is great abund-
ance of merchandies by reason of the nearnesse of
the sea. It aboundeth with many goodly thynges, and
especially with most white Suger, and sundrye kyndes
of pleasant fruites. It is sytuate in a very large playne
within two mountaynes : it lacketh walles, and is one

of the cheefest martes for all sortes of spyces. The inhabitants are of the colour of them aforesayde. From hence in one dayes iorney, I came to the citie of Damar: it is in a fruitfull soyle, and hath great exercise of merchandise. The inhabitants are Mahumetans, in apparell and colour lyke vnto the other.





Cap. 11.

Of the Soltan of the aforesayde cities, and why he
is named Sechamir.

THESE cities whereof we haue spoken here a little before, are subiect to a Soltan of Arabia Foelix, named Sechamir. Secha (by interpretation) signifieth holy, and Amir, a Prince, because he abhorreth sheddyng of mans blood. At the tyme of my beyng there in pryson, he nouryshed syxteene thousand poore men, and captiues in pryson condemned to death, allowyng to euery of them dayly for theyr diet, syxe of theyr pence of the smallest valure, and at home in his pallace enterteyneth as many blacke slaues.





Cap. 12.

Of Monkeys and Marmassettes, and other beastes,
noysome to men.

DEPARTYNG from hence, I returned to the cite of Aden in three dayes iorney : in the mydde waye, I founde an exceedyng hygh and large mountayne, where is great plentie of wylde beastes, and especially of Monkeys, whiche runne about the mountayne euery where. There are also many Lions, very noysome to men : and therefore it is not safe to iorney that way, but when a multitude of men goe togeather, at the least to the number of a hundred. I passed this way with a great companie, and yet were we in daunger of the Lions, and other wylde beastes which folowed vs : for we were sometimes constrayned to fyght with them with dartes, slyngs, and bowes, vsyng also the helpe of dogges, and yet escaped hardly. When I came to the citie, I fayned myselfe sicke ; and in the day time lurked in the temple, and went foorth only in the night to speake with the pilot of the shyp (of whom I haue made mention before) and obteyned of hym a foist or barke to depart thence secretly.



Cap. 13.

Of certayne places of Ethiopia.

IN the syxt chapter here before, I haue made mention howe departing from the queene I went to the citie of Aden, where I couenaunted with a certayne pilot to goe with hym into India, and that he woulde not go thither before he had tyrst made a viage into Persia, and that at my fyrst beyng in the citie of Aden, he coulde not yet for the space of a moneth depart from thence : Duryng whiche tyme, I traueyled the regions and cityes, whereof I haue spoken, vnto this my returne to Aden. Nowe therefore accordyng to our agreement to trauayle diuers countreys and regions, committing our selues to the sea, we were by inconstant fortune and sundry tempestes, deterred from that viage : for whereas we were nowe syxe dayes sailyng on our waye to Persia, a sodayne contrary tempeste droue vs out of our waye, and cast vs on the coast of Ethiope. Our barkes were laden with rubricke (that is, a certayne redde earth) which is vsed to dye cloth : for yeerely from the citie of Aden, departe fifteene or twentie shyps laden with

rubricke, which is brought out of Arabia Fœlix. Beyng therefore thus tossed with stormes, we were dryuen into a port, named Zeila : where we remayned fyue dayes to see the citie, and tarrye vntyll the sea were more quiet.





Cap. 14.

Of the citie Zella in Ethiopia, and the great fruitfulnessse thereof: and of certayne straunge beastes scene there.

IN this citie, is great freequentation of merchandies, as in a most famous mart. There is marueylous abundance of gold and Iuerye, and an innumerable number of blacke slaues, solde for a small pryce: these are taken in warre by the Mahumetan Mores, out of Ethyopia, of the kyngdome of Presbiter Iohannes, or Preciosus Iohannes, which some also call the Kyng of Iacobins or Abyssins, beyng a Christian: and are caried away from thence into Persia, Arabia Fœlix, Babylonia of Nilus or Alcair, and Mecha. In this citie iustice and good lawes are obserued: the soyle beareth Wheate, and hath abundaunce of flesh, and diuers other commodious thynges. It hath also Oyle, not of Olyues, but of some other thyng, I know not what. There is also plentie of hony and waxe: there are lykewyse certayne sheepe, hauyng their tayles of the weyght of syxeteene pounce, and exceeding fatte, the head and necke are blacke, and all the rest whyte. There are also sheepe altogether whyte, hauyng tayles of a cubite long, hangyng down lyke a great cluster of grapes: and haue also great lappes of

skynne hangyng from theyr throtes, as haue Bulles and Oxen, hangyng downe almost to the grounde. There are also certayne Kyne with hornes lyke vnto Hartes hornes, these are wylde: and when they bee taken, are geuen to the Soltan of that citie as a kyngly present. I sawe there also certayne Kyne, hauyng only one horne in the midst of the forehead, as hath the Vnicorne, and about a spanne of length, but the horne bendeth backward: they are of bryght shynyng red colour. But they that haue Hartes hornes, are enclynynge to blacke colour. Honye is there good cheepe. The citie hath an innumerable multitude of merchants: the walles are greatly decayed, and the hauen rude and despicable. The kyng or Soltan of the citie is a Mahumetan, and entertayneth in wages a great multitude of foote men and horsemen. They are greatly geuen to warres, and weare onely one loose syngle vesture, as we haue sayde before of other. They are of darke ashye colour, enclining to blacke. In the warres, they are vnarmed, and are of the sect of Mahumet.





Cap. 15.

Of Barbara, an Ilande of Etbiope.

AFTER that the tempestes were appeased, wee gave wynde to our sayles, and in shorte tyme arryued at an Ilande named Barbara, the Prince whereof, is a Mahumetan. The Ilande is not great, but fruitfull and well peopled: it hath abundance of flesh. The inhabitants are of colour enclynynge to blacke. All theyr ryches, is in heardes of cattayle. We remayned here but one day, and departyng from hence, sayled into Persia.





The Thyrde Booke

*entreateth of Persia: and of certayne townes
and partes of Persia.*



Cap. 1.

WHEN we had sayled the space of twelue dayes
we aryued at a citie called Diuoband-
errumi, (that is to say) the holy porte of Turkes. It
is but a little way from the continent: when the sea
ryseth with hye tydes, it is an Iland enuironed with
water, but at lowe fludde, or decrease of the sea, one
may go thyther by land: it is subiect to the Soltan of
Cambaia. The Gouvernour is named Menacheas. It
is a marte of great merchandies. There dwell about
it foure hundred merchants of Turkey: it is well
walled round about, and defended with al sorts of
engins. They haue barkes and brygantines somewhat
lesse than ours: we remained here two daies. Depart-
yng from hence, we came to an other citie named

Goa, in the space of three dayes iorney: this also aboundeth with merchandies, and is a mart greatly frequented. The soyle is fruitfull, with plentie of all thynges necessary; the inhabitantes are Mahumetans. Neare vnto this, are two other fayre cities and portes, named Giulfar and Meschet.





Cap. 2.

Of the Fland and citie of Ormus, or Armusium:
and a Persian Fland where pearles are found.

PROCEEDYNG on our viage, we came to
a citie named Ormus,
very fayre. This is seconde to none in goodlye
situation, and plentie of pearles: It is in an Ilande
dystaunt from the continent twelue myles: It hathe
great scarcenesse of freshe water and corne, from other
regions is brought thyther all victualles that nouryshe
the inhabitauntes. Three dayes saylyng from thence,
are geathered those muscles which bryng foorth the
fayrest and byggest pearles: they are taken as I will
nowe declare. There are certayne men that get
theyr lyuing by fyshyng. These hauing small Boates
cast into the sea a great stone, fastened to a corde,
and this on both sydes of the Boate, to make it as
stedfast and immoueable as a shyppe lying at an
anker. The Boate thus stayed as it were with weyght
and balance, an other appoynted to that purpose, casteth
in the sea a corde with a stone hangyng at it. In the
myddest of the Boate an other hauyng a sacke hangyng

on his shoulder before and behynde, and a stone hangyng at his feete, hurleth him selfe into the sea, and swimmeth vnder the water euen vnto the bottome of the sea, for the deapthe of fyftiene pases or more, and there remayneth vntyll he haue geathered the pearle Muscles, which he putteth in his sacke, then he casteth away the stone that weyghed him downe, and commeth vp by the corde. There are seene sometyme almost three hundred shyppes, and other kynde of vessels, which come thyther from many places and countreys. The Soltan of the citie, is a Mahumetan. There are aboue foure hundred merchauntes and factours remayning here continually, for the trafike of merchandies which come from diuers other regions, as silke, pearles, precious stones, spices, and suche lyke. They lyue with Ryse for the moste parte, for they haue none other corne.*

* Ormus was held by the Portuguese from 1507 to 1622.





Cap. 3.

Of the citie named Eri in Chorazani, a region of Persia, its riches, and its Rubarbe.

DEPARTING from Ormus, I went into Persia : And after ten daye iourney, I came to a certayne citie named Eri. The name of the region is Chorazani,* by which signification we may also name it Flaminia. The Kyng of the region, dwelleth in the citie : It is fruitfull and plentifull almost of all thynges. There is seene so great abundaunce of sylke, that you may in one daye bye as muche as may suffice to lade three thousande Cameles. Corne is there neuer deare, by reason of the great abundaunce. There is great plentie of Rubarbe, as I geather by this coniecture, that syxe pounce of Rubarbe, after our pound of 12 ounces to the pounce, are sold for one croune of golde. The citie conteyneth in circuite about seuen thousande houses. They are of the secte of Mahumet. Departyng from hence twentie dayes iorney, I obserued that the continent region or firme lande, farre from the sea syde, is very well inhabited with many good townes and vyllages.

* Khorassan.



Cap. 4.

Of the riuer thought to be Euphrates and Castoreum.

IN this iorney I came to a certayne great ryuer, whiche in the inhabitantes language euen at this daye is named Eufra, which I verly thynke to be Euphrates, considering also the large capacitie thereof. Proceedyng therefore on my iorney by the ryuer toward the lefte hande, I came in the space of three dayes to an other citie, named Schyra. This hath onely one prynce, and he a Persian Mahumetan, and subiecte to none other. Here are founde all sortes of precious stones, and especially the stone Eranon, whiche delyuereth men from witchcraftes, madnesse, and fearefulnesse, proceeding from melancolie. It is the stone commonly called the Turquesse. They are brought in great abundaunce from a citie named Balascam, where is also great plentie of Castoreum, and sundrye kyndes of coloures. And heere I notifie vnto you, why there is found litle true Castoreum among vs, because it is adulcerate by the Persians before it come to our handes, for these people are

geuen to the counterfettyng of suche thynges, as I saw by experience before myne eyes: for willyng on a time to proue the odoriferous strength of pure Castoreum, I sawe certayne, that had experience hereof, do in this maner. They tooke the bladder of Castoreum, and foure of them one after an other, put it to their noses to smell. The sauour of it was so strong, that it made theyr noses bleede: and by this profe, they knew it to be pure Castoreum, and not counterfect. I asked the Persian whether Castoreum (as other the lyke vngments or drugges) would sone loose his strength. He answered, that the strength of that sauour myght be preserued the space of ten yerees, yf it were not counterfect. The Persians are very courteous and gentle people, lyberall and gracious one to an other, and fauorable to strangers: And this I speake as I haue founde and seene by experyence. Duryng the tyme that I was there, I founde a certayne Persian merchant, who the yeere before knewe me in the citie of Mecha: he was borne in the citie of Eri in Corozain. As soone as he sawe me, he spake to me in this maner, Lodovicke what God or fortune hath sent thee into these countreys: Art not thou he whom not long sence I knewe in Mecha? To whom I answered, I am certaynely the same, and am now come hyther for the great desire that I haue to see the worlde. Praysed be God, sayd he, that I haue nowe found a companion of my iorney, that is taken with the same desire that I haue: and therfore for the space of fyfteene dayes we remayned togeather in a

citie named Squilaz. He exhorted me not to depart from hym, but that we should togeather, by his guydyng, trauayle the cheefe partes of the world. Enteryng therefore on our iorney, we came fyrst to a place named Saint Bragant.





Cap. 5.

**Of Saint Bragant, a citie bygger than Babylon,
and the kyng of Persia, named the Sophie.**

THEY saye that the citie of Saint Bragant, is bygger then Babylon: the kyng of the citie is a Mahumetan. The merchantes saye that when it pleaseth hym, he assembleth an armie of threescore thousande Horsemen. The people are of colour enclinyng to whytenesse, and verye warrelyke men. This we say only by enformation of other: for we coulde not safely passe any further, by reason of the great warres which the Sophie then made agaynst those Mahumetans, which are of the sect and religion of Bubachar, Othomar, and Omar. These were the felowes of Mahumet, as we haue written before of Mahumet and his felowes. The Persians abhorre these as heretikes and false doctoures, although they themselues also be Mahumetans of an other secte, which is of Mahumet and Hali, whose doctrine they embrace and esteeme for most perfect and true religion. Here therefore the sayde Persian, my goode friende, and ioyfull companion of my iourney, sayde

thus vnto mee, That thou mayest vnderstande (Lodouicke) the vnfayned good will that I beare thee, and the desyre I haue that our friendship may be knyt with indissoluble bandes, and thereby to assure thee that I will not fayle thee in thy necessitie, I haue a Nyese named Samis, whom I wil gyue thee to wyfe. Samis in theyr tongue, signifieth the Sunne (for shee deserued so to be called for her singuler beautie) and sayde furthermore, that he dyd not trauayle the worlde for lacke of any thyng, but only for his pleasure and desyre of knowledge. And therefore passyng no further, by reason of the warres (as we haue sayde) we returned to the citie of Eri, where he enterteyned mee in his house honourably: and shewyng mee his Nyese, instauntly desyred mee to take her to wyfe. But I, hauyng my mynd otherwyse destinate, woulde not seeme to contemne his so friendlie a profer, but deferred it to a more conuenient tyme. Therefore departyng from thence, within eight dayes after, we returned to Ormus, and sayled from thence into India, arryuing there at a certayne porte named Cheo.





The Fourth Booke,

*which entreateth of India, and the cities
and othea notable thynges seene there.*



Cap. 1.

Of the citie of Cambaia in India, most fruiteful
in all thinges.

FORASMUCHE as in the begynnyng of
this woorke we pro-
mised that we would declare all thynges briefly, we
intende nowe heere to speake onely of thynges which
may seeme most woorthye to be knowen. Entryng
therefore into India, we came to a certaine porte,
which the great and famous ryuer Indus passeth by,
and is not far from the citie of Cambaia. It is situate
three myles within the lande, towarde the South.
The Brigantines or foystes can haue no accesse to it,
excepte the fludde ryse hygher then commonly it is
woont to do, which sometymes ouerfloweth the lande

the space of foure myles. But heere the fluddes haue contrarie courses of increasyng, for heere they increase in the wane of the Moone, but with vs in the full Moone. The citie is walled after our maner, and aboundeth with al necessarie thynges, especially with wheate, and al sorts of wholesome and pleasaunt fruites. There are also certayne kindes of spyces, the names whereof I knowe not. It hath also abundaunce of gossampine or bombassine cotton. Merchaunts bryng from thence yeerely so much bombassine and silke, that sometime they lade fourtie or fyftie shyps to cary into other countreys. In this region is also a mountayne where the Onyx Stone, commonly called Corneola, is founde: and not farre from thence also an other mountaine, where the Calcedony and Diamant are found.





Cap. 2.

The maners of the people of Cambaia, and their Soltan.

THE Soltan of Cambaia, at my beyng there, was named Macamut, and had raygned fourtie yeeres, after he had expulsed the kyng of Gugerat. They thynke it not lawefull to kyll any lyuyng beaste to eate, or to eate fleshe. They are no Mahumetans, neyther Idolaters, and therefore I belecue that if they were baptised, they were not far from the way of saluation, for they obserue the exquisite rule of iustice, doying no worse to other, then they woulde to be done to them. As touchyng theyr apparell, some of them go naked, and other couer onely theyr priuities. On theyr heades, they weare fyllettes of purple colour. They them selues are of dark yelowre coloure, commonly called Leonell coloure. This Soltan maynteyneth an army of 20 thousande horsemen. Euery mornyng resort to his pallace, fyftie men, syttyng on Elephantes. Their office is, with all reuerence to salute the king or Soltan, the Elephantes also kneelyng downe. In the mornyng assone as the

king waketh, is heard a great noyse of Drummes, Tambartes, Tymbrelles, Waytes, and also Trumpettes, with dyuers other musicall instruments, in reioycyng that the kyng lyueth. The lyke do they whyle he is at dinner; and then also the men syttyng on the Elephantes, make hym the like reuerence as before. We wyll in due place speake of the wytte, customes, and docilitie of these beastes. The Soltan of this citie, hath his vpper lyppe so grosse, that it is a monstrous thyng to beholde: Insomuche that sometyme he beareth it vp with a fillet as women do the heare of theyr heades: his bearde is whyte and long, euen vnto the nauell. He is so accustomed to poyson from his infancie, that he dayly eateth some to keepe it in vse. And although he hym selfe feele no hurt thereof by reasone of custome, yet doth he therby so impoyson hym selfe, that he is poyson to other: for when he is disposed to put any of his noblemen to death, he causeth hym to be brought to his presence, and to stande naked before hym. Incontinente he eateth certayne fruites (whiche they call Chofolos) lyke vnto Nuttemegges: and eateth also the leaues of certayne hearbes, whiche they call Tambolos, addyng also thereto the pouder of beaten oyster shelles. And a whyle chawyng al these togeather in his mouth, he spitteth it vpon him whom he desyreth to kyll, who being sparkled therewith, dyeth, by force of the poyson within the space of halfe an hour. He entertaineth about foure thousand concubines: for when soeuer he hath lyne with any of them, she with whom he hath lyen, dyeth the day folowing, beyng by hym impoysoned. And therefore

when he changeth his shyrt, or other apparell, no man dare weare it : and for this cause he hath great change of apparell. My companion enquired diligently of the merchants by what meanes he was of so venomous nature : They answered, that the Soltan, his father brought him so vp of a chylde with poison by litle and litle, with preseruatiues so accustomyng hym thereto. But let vs now returne to speake of the maners of the people : for the most part they weare but only one syngle vesture, and are very warrellyke men : also greatly geuen to merchandies. The fruitfulnessse and plentifulnesse of the region can not be spoken. It is frequented almost of al nations. Therfore from this citie, and from an other (wherof we wyll speake hereafter) diuers and innumerable sortes of merchandies, are transported to almost all the regions of the worlde, and especially to the Turkes, Syrians, Arabians, Indians : also to diuers regions of Affrike and Ethiopia : principally exceedyng abundance of sylke and Bombasyne, and therefore is this Soltan marueylous rych. He keepeth in maner contynuall warre with the kyng of Ioga, whose realme is fyfteene dayes iorney from Cambaia, and reacheth very farre euery waye. This kyng mayntayneth an armie of 30 thousand fyghtyng men : he and all his people are Idolatours. He lyueth in contynual progresse, with a mightie trayne at the charges of the people : and contynually carrieth about with hym foure thousand tentes and pauilions : also his wyfe, children, concubines and slaues, furthermore, foure or siue of most couragious horses : likewise muskattes, moonkeys, Parrottes, Leopardes, and

haukes. And in this order he walketh almost ouer all India. The kynges apparell, is a double gotes skinne, one coueryng his brest, and the other his backe, with the hearysyde outward: he is of wesel colour enclining to blackenesse: as are the most part of these Indians, beyng in maner scorched with heate of the Sunne. They weare al earerings, precious stones, and iewels of sundry sorts: some couer theyr body with a single, light, and thinne vesture, puttyng out one arme naked. The kyng and certaine of his noble men, paynt their faces with certayne sweete gommes and spices: and some also other partes of their bodies. They are ledde with many vayne superstitiones: for some professe neuer to lye on the grounde, some to lyue in continual silence, as though they were speechlesse, hauing two or three appointed by signes to serue them meate and drynke. They haue all hornes hangyng about theyr neckes: and therefore when they come to any citie, they blowe theyr hornes all at once, to make the inhabitantes afrayde, as do they that with vs keepe Crowes or Rookes out of the corne. Then commyng to talke with the citizens, they demaund victualles, and what soeuer other thynges they stande in neede of. Whyle the kyng any tyme resteth a whyle in one place, almost all the whole armye gardyng his person about his pauylion, fyue or syxe hundred in the meane tyme raunge abroade togeather to geat what they can. They tarry not past three dayes in one place, but are euer wanderyng after the maner of the vagabunde Egyptians, Arabians, and Tartars. The region is not fruitful,

but rough, with craggie mountaines. The houses of the citie are despicable: the citie is also without walles. This kyng is enemie to the Soltan of Machamir, and vexeth hym greatly with diuers incursions.





Cap. 3.

Of the Citie of Ceull, and the maner of the
People.

DEPARTYNG from Cambia, in twelue
dayes iorney I came to a
citie named Ceull: the land that lieth betweene them
both is called Guzerat. The kyng of this citie, is an
Idolatour: they are of darke yealow colour, or Lion
tawnye: some were suche slender apparell as they
whom wee haue spoken of before: other are naked,
couering onely their pryuities. They are prompt to
the warres, and vse swordes, bowes, dartes, slynges,
and rounde targettes. They haue engines to beat
downe walles, and to make great slaughter in an armie:
the citie hath walles, and is distant from the sea but
three myles. A fayre ryuer runneth by the citie, by
the whiche much merchandies is brought thither.
The soyle beareth almost all maner of fruites, except
Vynes, Walnutttes, and Chessnutttes. It hath also
Wheate, Barlie, and other kyndes of corne. Here is
made great plentie of Bombasine cloth. They are

such Idolatours as are they of Calecut, of whom we wyl speake hereafter: yet are there in the citie many merchants Mahumetans. They exercise iustice. The kyng entertayneth but a small armie. There are many horses and kine. Two dayes iorney from hence, is a citie named Dabuly, hauing a great ryuer runnyng by it. It hath walles after the maner of ours. The soyle is fruiteful, and the citie beautifull. There are innumerable merchauntes Mahumetans. The kyng is an Idolater, and hath an armie of 30 thousande men. They are in maners lyke vnto the other, and of the same colour.





Cap. 4.

Of Goga, an Ilande of India.

DEPARTYNG from hence, I came to the Iland of Goga, not past a myle distant from the continent. This payeth yeerely trybute to the kyng of Dechan a thousand peeces of golde, of the value of the Saraphes of Babylon, hauyng on the one syde the Image of the dyuell, and on the other syde, certayne vnknownen caractes. Vppon the sea coaste of one syde of this Ilande, is a towne buylded after the maners of ours. The gouernour is a certayne Captayne of soldiers named Sauain: he hath in his regiment foure hundred Mamalukes, and is also a Mamaluke hym selfe: and therefore when he fyndeth any whyte men, he entertayneth them frendly, and geueth them stypende of twentie Saraphes of golde euery moneth. But he fyrst maketh profe of their strength and valiantnesse by wrestlyng: and if they be not founde meete for the warres, he putteth them to handy craftes. This Captayne with onely his foure hundred Marmalukes, greatly vexeth the king of Narsinga. Departyng from hence, in eyght dayes iorney by lande, I came to the citie of Dechan.



Cap. 5.

Of Dechan, a very fayre citie of India.

THE kyng or Soltan of Dechan, is a Mahumetan, of whom the foresayde captayne Mamaluke is entred in wages. This citie is beautifull in syght, and the soyle very fruitefull and plentifull in maner of all thynges necessarie. The kyng is accompted a Mamaluke, and with hym 35 thousande men of his dominion of horsemen and footemen. The citie is beautified with a marueylous fayre pallace, and the pallace adourned with many fayre roomes, for before you come to the kinges chamber, you must passe by 44 other chambers, for the sollers of the chambers are so orderly disposed, that one chamber styll geueth entrie into an other, vntyll you come to the last. The citie is compassed with a wal, after the maner of the Christians. The houses are not vncomely. The kyng vseth incredible pompe, and regal magnificence. They that wayte vppon his person weare vppon theyr shooes or starpins Rubies and Diamondes, and such other precious stones. What ouches and iewelless they weare in theyr earynges and Condaliis,

Carkenettes colours, let wittie men iudge, comparyng the feete to the more noble partes of the bodie. Sixe miles from the citie is a mountayne where Diamondes are digged. It is compassed with a wall, and kept with a Garrison. The region hath plentie of all thynges. The people are Mahumetans. Theyr apparell for the most part is of sylke: or at the least the sherte or inmost vesture. They weare also thynne buskynnes: and hose lyke gregascos or maryners slops. Theyr women, after the maner of the women of Damasco, haue theyr faces couered. The kyng keepeth in maner continual war with ye kyng of Narsinga. The most part of his souldiers are strangers, enterteyned for wages. They are whyte men: but the inhabitantes, of the coloure of the other Indians. The kyng is marueylous ryche, and lyberall. He hath also a great nauie of shyps. He hateth the Christians as much as any other. Thus hauyng traueled this part of the region, I toke my iorney towarde a citie named Bathacala, fyue dayes iorny from Dechan. The Inhabitanes are Idolaters, except certayne Mahumetan merchaunts, which resort thither for merchandise. It hath abundaunce of Ryse, Sugar, Fygges, Walnuttres, Wheate, Corne, and many other frutes and rootes vnknownen to vs. They haue Beeues, Kyne, Bulfes, Sheepe, Goates, and duyers other beastes, but no Horses, Mules or Asses.



Cap. 6.

Of certayne other goodly Indian Cities.

DEPARTYNG from hence, I took my iorney toward a cite Centacula, one dayes iorney from Bathacala. The prince of this cite is no lord of great riches. There is neuerthesse abundaunce of fleshe, Ryse, and other suche fruites as growe in India: many Mahumetans resort hyther for merchaundies. The kyng is an Idolater, and of Lion tawny colour. They go starke naked, and weare nothyng on theyr heades. This prince is subiecte to the kyng of Barthacal. Departyng from hence two dayes iorney, I came to an Ilande named Onor, whose kyng is an Idolater, and serueth the deuyll, and is subject to the kyng of Narsinga: He is very gentle and familier, he mayntayneth eyght foystes, which make excursions and lyue by rounyng and pyracie. He is in great frendshyppe with the kyng of Portugale. The inhabitantes couer their priuities with a sindone, and are besyde all naked. The soyle beareth plentie of Ryse, as in other partes

of India. There are in maner al kyndes of beastes, as wylde bores, Harts, Wolues, Lions, and sundry kinds of birdes, and foules vnlike vnto ours, Pecoockes also and Parrottes. It hath innumerable Kyn of shynyng yelow colour: also sheepe exceedyng fatte. There is so great abundaunce of flowers and Roses, that they fayle not in wynter. There can not be a more temperate ayre: and therfore they lyue muche longer than we do. Not far from this citie, is an other citie named Mangolor: from whence about the number of 60 shyppes departe yeerely laded with Ryse. The inhabitantes are partly Idolaters, and partly Mahumetans. Their maner of lyuing and apparell, is as we haue sayd before.





Cap. 7.

Of Canonor and Narsinga, great Indian cities.

DEPARTYNG from hence, we directed our iorney toward the citie of Canonor, beyng a very goodly citie. Heere the kyng of Portugale hath a very strong towne. The kyng of the citie is an Idolater, and no great frend to the kyng of Portugale.* The citie hath a porte, whyther are brought the horses of Persia: but the custome for horses is exceedyng great. Departyng from hence, end entryng further into the lande, we came to the citie of Narsinga, where many Mahumetan merchauntes do dwel. The soyle beareth neyther wheate nor vynes, or fewe other fruites, except Oranges and Gourdes. They eate no breade: but lyue with ryse, fyshe, and suche walnuttas as the countrey beareth. In maners and Idolatrye, they are lyke vnto them of Calecut, of whiche we wyll speake heereafter. There is founde plentie of spyces, as Ginger, Pepper, Myrobalans, Cardanum, Cassia, and dyuers suche other. Also many and dyuers kindes of

Marginal Note: Afterwarde he became frende to the Portugales.

fruites vnlyke vnto ours, and muche sweeter. The region is in maner inaccessible for many dennes and diches made by force. The kyng hath an army of fyftie thousande gentelmen, whiche they call Heros. In the warres they vse swoordes, rounde Targettes, or Buklers, Lances, Dartes, Bowes, Slynge: and begyn nowe also to vse Gunnes. They go naked, coueryng onely their priuities, except when they go to the warres. They vse no Horses, Mules, Asses, or those Camels whiche we commonly call Dromedaries. They vse onely Elephantes, yet not to fyght in the battayle. Great merchaundise is vsed in the citie: for thyther resorte from dyuers countres two hundred shyppes yeerely. Departyng from the kyngdome of Narsinga, in 15 dayes iorney toward the East, we came at the length to a citie named Bisinagar.





Cap. 8.

Of the fruiteful citie of Bisinager in the kyngdome of Narsinga.

THE citie of Bisinager is vnder the dominion of the kyng of Narsinga, and subiect to him. The citie is very large and well walled, situate on the syde of a hyll, and eyght myles in circuite. It is compassed with a triple wall, and is a famous mart of all sortes of ryche merchaundise. The soyle is marueylous fruitefull, and hath whatsoeuer pertayneth to delicates and pleasures. There is no lande more commodious for haukyng and huntyng, for it hath large playnes and goodly woods: a man would saye it were an earthly Paradyse. The kyng and people are Idolaters. He is a prince of great power, he hath an army of foure thousande horsemen. And yet it is to be noted, the price of a good horse there, to be no lesse then foure or fyue hundred of those peeces of golde whiche they call Pardais: And sometyme it so chaunceth that a horse is sold for eight hundred of those peeces of golde. The cause of which great price is, that

they are brought out of other cōuntries: and that they haue no Mares, being forbydden by the commaundement of the kynges, streightly chargyng the portes to be kepte, least any mares should be brought into the countrey. Hee hath also foure hundred Elephantes to serue in the warres: and lykewyse as many Camelles, of the kynde of those swyfte runnyng Camelles which be commonly called *Dromadarii*. And here me seemeth good opportunitie to say somewhat of the docilitie, agilitie, and wyt of Elephantes, as we haue promised.





Cap. 9.

Of the docilitie, agilitie, and wit of Elephantes.

THE Elephant, of all foure footed beastes, and nexte vnto man, is most wittie and docible, and not farre from humane sence, and surmounteth all other beastes in strength. When the Indians bring them to the warres, they put great packesaddelles on their backs, suche as in Italie they vse for the great Mules. These packesaddelles they gyrd vnder their bellyes with two chaynes of yron. Vppon the saddelles, they place on euery syde a litle house, or if you will, rather call them Turrettes, or Cagies, made of wood: euery Turret conteyneth three Men. Betweene the two Turrettes sitteth an Indian on the backe of the beast, and speaketh to him in his owne language, which the beast vnderstandeth and obeyeth: for it is certaine that no other beast approacheth so neare to the vnderstanding of man. Seuen men therefore are

thus placed vppon one Elephant when they goe to the wars, and all armed with coates of fence, Targets, Bowes, Lances, Dartes, and Slynge. Also the trunke or snoute of the Elephant (which of the Latine is called Promuscis, or Proboscis, and of some, the hande of the Elephant) is armed, and hath a sword fastened to it of the length of two cubites, very strong, and of a handfull in breadth. And thus furnished, they proceede to the battayle. When it is requisite to goe forward, or backward, the gouernour sitting aboue, gyueth them an instruction with such voyces as they are accustomed vnto: for sometyme he sayth thus to the beast, Stryke here, stryke there, forbear here, goe forward there, turne this way, and that way. All which woordes he vnderstandeth and obeyeth without spur or brydell. But where it so chaunceth that by casting of fyre, they are with feare dryuen to flyght, they can by no meanes be stayed. And therefore these people haue many subtile deuises howe they may feare them with fyre, which this beast, by the sense of nature, feareth aboue all thinges, and therefore flyeth in maner at the syght of fyre. And to speake somewhat of theyr strength, as I haue by experience, I remember that when I was in the citie of Canonor, certayne Mahumetans drue a shyp aland, turnyng the shyp, after the maner of the Christians, with the fore end toward the lande, and laying vnder it three rowling beames. Then three Elephantes commodiously applied, drawyng with great force, and bendyng downe theyr heades to the ground, brought the shyp to lande. But many haue

thought that the Elephantes haue no ioyntes in theyr legges, and that therefore they could not bende theyr legges: which thyng doubtlesse is false, for they haue ioyntes, as haue other beastes, but in the lowest parte of theyr legges. The females are more fierce then the Males. and much stronger to beare burdens. Sometime they are taken with furie or madnesse, and testifie the same by disordinate runnyng here and there. One Elephant exceedeth the bygnesse of three Bufles and not vnlyke of heare. They haue eyes lyke swyne, and the snout or trunke very long, wherwith they put meate and drinke into their mouth: and therefore may it well be called the hande of the Elephant. The mouth is vnder the throate, much lyke the mouth of a Sowe, and the trunke is holowe, and can therwith holde fast stickes or stauces, and them rule as it were with a hande. I sawe also the trunke of a tree ouerthrowen by an Elephant, which 24 men attempting, could not doe. The two great teeth or tuskes, are placed in the highest iawe. Ech of their eares, are two handfuls byg, whether the beast be of the bygger or lesse kinde. The feete are lyke vnto such round thicke trenchers of wood as be commonly vsed. The foote containeth fyue hooves, in roundnesse like vnto great Oysters. The tayle is lyke to the tayle of a Bufle, foure handfull long, and of thyn heare. The females are also bigger then the males, they are of sundry bignes, for some are of 13 handfuls high, and other of 14 handfuls, and some also haue been seene of sixtiene handfuls. They goe slowly, and walowing, and therefore some that haue not been vsed to them,

are moued to vomite euen as it were on the sea. Yet is it a pleasure to ryde on the young Elephantes, bicause they goe softly like ambeling Mules. When you mount of them, they stoope and bend their knees, that you may easily ascende. They are neuer brydeled, neyther vse theyr keepers any halters to gouerne them.





Cap. 10.

Of the ingendering of Elephantes, and the magnificence and riches of the king of Narsinga.

WHEN they ingender, they resorte to the medowes or woods, for by a certaine naturall shamefastnesse, they doe it not but in secrete places: Although some Authours haue written that Elephantes engender backward. Some take it for a great present to giue the king the member or pissell of an elephant, whiche perhappes they doe for the exceedyng great pryce of Elephantes: for some are solde there for fyue hundred peeces of golde, and some (as they say) for two thousande: which peraduenture, is not for their greatneses of bodie, but rather for certayne properties, wyt, and docilitie, wherein some farre exceede other, euen as among men. And I dare well say that I haue seene some men much inferior to Elephants in wyt and sense. Therefore the kyng of Narsinga, in riches and dominion, farre exceedeth all kynges that euer I haue seene or hearde of. The citie in situation and fayrenesse, representeth the citie of Milane, except only that is in a declining place,

and lesse equal. Other kingdoms which are subiect to this, lye round about it, as the kindgome of Ausonia and Venice lye about Milane. Their Bramini (so are the priestes named) told me the king receiueth dayly of that citie for tribute or reuenue, the summe of twelue thousandes of those peeces of golde whiche they call Pardios. He maynteyneth an army of many thousandes of men, for he liueth in continuall warre with his borderers. He is an Idolatour, and honoureth the deuyll, euen as doth the kyng of Calcut. They that are of the rychest sort, vse a slender inwarde apparell or peticote, not very long, and bynde theyr heades with a phillet or broade bande, of sundry colours, after the maner of the Mahumetans. The common sorte, couer onely their priuities, and are besyde all naked. The kyng weareth a Cappe of cloth of golde, of two handfulls long : when he goeth to warre, he weareth a vesture of bombasine, and thereon a cloke adourned with plates of gold, hauyng the borderer garde besette with all sortes of precious stones and Iewelles. His horse with the furniture, is esteemed to bee woorth as muche as one of our cities, by reason of innumerable Iewelles of great price. When he goeth a huntynge, three other kynges beare him company, whose office is to be euer neare him, and guyde him. When he maketh any iourney, or rydeth abrode, he is accompanied with six thousand horsemen : And therefore it is manifeste that not only for these thynges whereof we haue spoken, but also for dyuers other of lyke magnificence, hee is one of the greatest Kynges in the worlde. He coyneth

money and peeces of golde named Pardios. Also other silver money of lesse value, whiche they call Fano, conteynnyng the value of sixtiene of the smallest money of copper. Traueylers may here goe safely through all his dominions, if they can avoyde the daunger of the Lions. Of theyr dyet and order of lyuyng, I will speake more largely where occasion shall serue to wryte of Calecut. The kyng of Narsinga, is a great friende of the Christians, and is in great amitie with the kyng of Portugale : and therefore the Portugales are here friendly and honourably vsed. When I had remayned in this citie many dayes, I returned to the citie of Canonor.

And. after I had remayned three dayes, I entered further into the lande, and came to a citie named Trompata, about twelue myles from Canonor. The inhabitauntes are Idolatours. It is neare vnto the sea, and therefore there are seene many merchantes Mahumetans. They lyue moderately and haue in maner none other ryches then nuttes of India, but there are very fayre trees to make shyppes. There are in the citie aboute fiftiene thousande Mahumetans, although the Kyng be an Idolatour. Departyng from thence, I came to the citie of Pandara : and from thence passyng by the citie of Capagot, I came at the length to the famous citie of Calecut. And to be breefe, I haue here ouerpassed to speake largely of many other people and kyngdomes, as are these, Chianul, Dabul, Bethcalo, Onouè, Bangolor, Canonor, Cuchin, Cacion, and Calonue, which I haue done, to the ende that I may entreat of Calecut, as the chieftest, and as it were

the head and metropolitane of all the cities of India, for it is certayne that the Kyng of Calecut in royall maiestie exceedeth all the kynges of the East, and is therefore in theyr language called Samory, that is to say, God on the earth.





The Fifth Booke,

which entreateth of East India.

Cap. 1.

Calecut, the famous Citie.

THE citie of Calecut, is situate vppon the continent or firme lande, and the sea beateth vppon the houses of the citie. There is no porte: but on the South syde about a myle from the citie, is a ryuer which runneth into the ocean sea by a narrow mouth. This runneth by many braunches into the playne feeldes, and is of the inhabitantes by diuers trenches dispersed to water the ground. It is not past the depth of three or foure foote of water. The course of it bendeth towarde the citie, and runneth into it. The citie is not compassed with walles, but conteyneth in circuite sixe thousande houses, not adherent or joyn-

ing together after the maner of ours, büt by a certayne space distant one from the other, eyther for feare of fyre, or by ignorance of the builders. It is a myle of length. The houses are despicable, as no hygher from the grounde then a man on horsebacke, and are for the most parte couered with boughes of trees, in the steede of tiles or other coueryng. The cause whereof they say to bee, that in digging the grounde fyue or syxe handfull depth, water immediately issueth foorth. And therefore they can laye no deeper foundations to beare the weyght of any greater buyldyngs. The houses of merchandyse, or warehouses, are solde for fyftiene or twentie peeces of golde. But the common houses, are of no greater price then two peeces of golde at the most, and some for less.





Cap. 2.

The King of Calecut and their Idolatrie.

THE kyng of Calecut and his people, are gyuen to Idolatrie and seruyng of the deuyll: yet deny they not but that there is one great God, maker of heauen and earth, and fyrst and chiefe cause of all thinges: But they adde thereunto a fable, saying that God coulde take no pleasure of his principate or dominion, if hee himselfe shoulde take uppon hym the gouernement of the worlde, and therefore that he gaue the vicarage of that gouernement to the deuyll, who (they say) was sent from heauen for that purpose, and to iudge the worlde, renderyng vnto men well or euyll, according to their deseruyng. This deuyll they name Deumo. But the great God him selfe they call Tamerani. The kyng hath a Chapel in his Pallace, where he honoureth this Deumo: The Chapell is open on euery syde the breadth of a vaulte of two pases, and is no hygher from the grounde than three pases. The entraunce is by a doore of wood, garnished with carued woorke, conteyning the dyuers

monstruous fourmes and shapes of deuylles. In the myddest of the Chapell, is a seate of maiestie made of copper, with also a deuyll of copper sitting in it. This deuyll hath on his head a crowne, after the maner of the byshop of Rome, but this hath overplus foure hornes, his mouth gapyng, with foure notable teeth, a deformed nose, louryng and grymme eyes, a threatenyng looke, crooked handes lyke a fleshe hooke, and feete not much vnlyke the feete of a Cocke : A monster doubtlesse horrible and fearefull to beholde. In euery corner of the Chapell sit such deuylles of shining copper, as though they were of flamyng fyre, deuouryng soules miserably. These soules are about the bygnesse of halfe a finger, and some little bigger. He putteth one soule into his mouthe with the ryght hande, and with the lefte hande taketh an other from beneath. Euery mornyng the priestes (whom they call Bramini) washe the Idoll with rose water, and perfume him with sweete sauours, and lying prostrate on the grounde, pray vnto him. They sacrifice vnto him once a weeke. Theyr maner of sacrifice is this, They have a little cubbarde lyke vnto an Altar, three handfulles hygh, foure handfuls brode, and fyue handfuls long : this cubbard they strawe with all maner of floures and sweete pouders. Then hauyng a great Chafingdyshe, or the lyke vessell of siluer, full of burning coles, they put the bloode of the Cocke thereon, also cast thereon innumerable sweete sauours : In the meane tyme also with sensours in theyr handes, they goe rounde about the Altar, makyng perfume with frankensense, ringyng a little siluer bell all the

whyle of the sacrifice. They kyll the Cocke with a siluer knyfe, and the knyfe also being rayed with blood, they put often in the fyre, that no parte of the blood be lost. Sometyme hauyng the knyfe in theyr hande, they make certayne straunge gestures, much lyke to those which the masters of fense vse in giuyng or auoydyng of strokes. They neuer cease puttyng to more coles and spices or perfumes, vntyl all the blood of the Cocke be burnt. The priest that offereth the blood of the Cocke, hath his armes and feete garnyshed with siluer plates and pendantes, in such sorte, that whyle hee moueth, they make a certayne noyse, much lyke vnto sonettes or haukes belles. He hath on his breast a certayne bosse, conteynyng I know not what secrete figure, which may seeme to be the secrete caract or signe of some mysteric. The sacrifice being finished, he taketh both his handes full of wheate, and goeth from the Alter backward lyke a Creuice,* neuer mouyng his eyes from the Alter, vntyll he come to a certayne tree: where openyng his handes, hee casteth the wheate on the tree. Then holdyng his handes aboue his head, he returneth to the Alter, and taketh away all that is thereon.

* Crab from French: *écrouisse*.





Cap. 3.

Of the maner which the kyng vseth at his meate.

THE Kyng doeth not sit downe at his meate, before foure of the priestes offer it to the deuyll, in this maner. Lifting theyr handes aboue theyr heades, with also many other fantastical gestikulacions, and murmuryng voyces, they offer the meate to the deuyll, and spend long tyme in those ceremonies, to the end that the Kyng should eate no meat that is not first offered to the deuyll. They offer the meate in a tray of wood, and therein laye it vppon the brode leaues of a certayne tree. His meat is Ryse, and dyuers other thinges, as fruite, fleshe, and fyshe. He sitteth on the grounde without cloth or Carpet. The priestes in the meane tyme stande rounde about him, but approacheth no nearer then foure or fyue pases, obseruyng diligently the Kinges woordes. When the kyng had lefte eatyng, the priestes carry away all that is lefte, and in a certayne place thereto appointed, offer it to certayne Crowes, which they keepe for the same purpose : And therefore being vsed to be thus

fedde, geather togeather at a signe gyuen them, and eate vp the meate. These crows are therefore esteemed holy: and therefore it is not lawfull for any man to take them or hurte them.





Cap. 4.

Of the Priestes called Bramini.

THESE Bramini, are in place with them, as are the chiefe priestes or byshoppes with vs. Therefore when the king shall marrie, he lyeth not with his wyfe before shee be defloured by the Archbyshop, yet taketh he not this vppon him without rewarde: for the kyng gyueth him for his labour fiftie peeces of golde. Only the kyng of Calecut keepeth this custome.





Cap. 5.

Of the divers Idolaters in Calcut.

THE chiefest Idolaters, and of the greatest dignitie, are the Bramini. They of the seconde order, are named Naeri : And in the same place with them, as are with gentelmen, whose office is when they go abrode to beare swoordes, targettes, bowes, launces, and other weapons. The thyrde order consysteth of mecanike or handie craftes men. In the fourth place, are vitaylers, and such as make prouision of fyshe and fleshe. Next vnto these, are they that geather Pepper, Wyne, Walnuttres, and suche other fruites and spices. The last and basest sort, (named Neraui) are they that sowe and geather Ryse. These are the inferiour tribe of men, are in such subiection to the Bramini and Naeri, that in payne of death they may approche no nearer vnto them then 50 pases. And therefore they lye lurkyng in certayne shadowes and darke places and maryshes, lest they shoulde suddenly chaunce to meete with them. Wherefore when they come abrode, that

they may be hearde a farre of, they crye with a loude voice I wotte near what, that they may be hearde of the sayde Bramini and Naeri, least beyng soddenly betrayyed, they shoulde be put to death.





Cap. 6.

Of the apparell of the kyng, queene, and Inhabitantes of Calecut. And their maner of feedyng.

THE apparell of the kyng and queene, is little or nothyng differyng from the other Idolaters : among the whiche the Mahumetans (as strangers) are not to be accompted. They couer onely theyr priuie partes with bombasine clothe or silke, and are besyde all naked, barefooted also, and bareheaded. But the Mahumetans weare single apparell, reachyng only vnto the nauel. The women are apparelled euen as are the men, sauynge only that they lette theyr heare growe very longe. The kyng and nobilitie of the citie, eate no fleshe except they fyrst aske counsaile of the Priestes. But the common people may eate what fleshe they wyll, except the fleshe of kyne. But they of the basest sorte, named Nirani and Poliar, may eate only fyshes dryed at the Sunne.





Cap. 7,

Of theyr custome after the kyng's death.

AFTER the death of the kyng, if he haue any male chyldren lyuyng, or brethren, or brothers chyldren, they succeede not in the kingdome : for of auncient lawe and custome, the septer pertayneth to the kynges systers sonnes, of whiche if there be none, it commeth to the next of the blood : And this for none other cause (as they saye) but that the priestes haue defloured the queene. When the kyng goeth abrode or on huntyng, the priestes, be they neuer so young, keepe the queene at home, and remayne neere about her : for there is nothyng more acceptable to the kyng, then that the priestes shoulde so keepe companye with the queene. And therefore the kyng may well thynke that the chyldren borne of her, are not to be numbered amongst his chyldren, and therefore taketh the chyldren of his systers, to be nearest of his blood, and ryght inheritours to the crowne. When the kyng is dead, all his subiectes, by cuttyng theyr beardes and shauyng theyr headdes, testifie how greeuously they take his death. Yet

hearein they vse not all one fashion, for some cutte onely part of the heare of theyr chynne, and some parte of the heare of theyr head, and other all: and so euery man as he doth phantasie. Duryng the tyme that they celebrate the funerals of the kyng, they that lyue by fyshyng, forbear fyshyng for the space of eight dayes. And when any of the kynges wyues dye, they obserue the lyke ceremonyes as for the death of the kyng. The kyng sometyme, by a certayne supersticion, absteyneth from venery, or the company of woman, for the space of a yeere: and lykewise forbeareth to eate certayne leaues, whiche they call Betalos, beyng the leaues of Assyrian apples: which they vse not onely for dilicates, but also because theyr propertie is to moue men more greatly to wanton lustes. For the same purpose also they eate a certayne fruite named Coffolo, somewhat lyke vnto Dates.





Cap. 8.

Theyr chaungyng wyues.

THE gentelmen and merchauntes, to shew great curtesie and frendshyp one to the other, vse sometyme to chaunge wiues, and therein vse this maner of speache : My freende, we haue nowe of long tyme lyued togeather as faythful frendes, and therefore for the laste accomplyshement of our frendeshyppe, if it so please thee, lette vs chaunge wyues. Content sayth the other, for I beare thee euen as good wyll. The wyues refuse not to agree on the condition herein also, to please theyr husbandes. Then the one bryngeth his wyfe to the other, saying : Woman, this man shall hereafter be thy husbande. The other sayth the lyke to his wyfe also. Thus all partes beyng agreed, they depart with frendly embrasyng : But the chyldren remayne with the fyrst husbande. These Idolatars haue also diuers other customes : for among some of them, one woman is maryed to seuen husbandes,

of the whiche euery of them hath his nyght by course appoynted to lye with her: And when she hath brought foorth a chylde, she may geue it or father it to whiche of them she lysteth: Who may in no case refuse it.





Cap. 9.

The maner of feedyng the common people, of the
Idolatars, and theyr Justice.

LYING along on the grounde they eate theyr
meate out of a traye of copper: for
spoones, they vse certayne leaues of trees. Theyr
meate commonly, is Ryse, fyshe, spices and frutes, of
the commoner sort. The labouryng men or ruder
sorte, eate so fylthyly, that puttyng theyr foule
handes in the potte, they take out ryse by handfuls,
and so thrust it in theyr mouthes. They vse this
kynde of Iustice for homicide. Where any hath
slayne a man, he is thus punyshed. They haue a
kynde of galows made in maner of a double crosse,
where whyle the murtherer is tyed fast, one thrusteth
a stake through his bodye, where the poore wretche so
hangeth vntyll he be dead: But they that wounde
or hurt any man, redeeme the faulte for mony payde
to the kyng. They that are in debte, are thus
enforced to paye the same. The creditour fyrst
demaundeth his monye: and if it be founde that the
debitour breake promysse, then he to whom the mony

is owyng, goeth to one of the kynges scriueners (whiche are sayde to be a hundred) and before hym makyng dewe prooffe of the debte, receiueth of hym a greene wande of a tree, with aucthoritie to prosecute his debitour vntil he haue found him, where when he hath arrested him, with these woordes (go no further before thou paye me) thryse rehearsed, he sayth furthermore thus. I charge thee by the head of **Bramini**, and by the head of the kyng, not to sturre from this place before thou paye me. There is no shyfte but eyther to paye incontinent, or there to loose his lyfe. But if he be found alone, and escape after the sayd woords, he is euer after adiudged a rebell, and therefore shall it be lawefull for any man to kyll hym whersoever he is founde, within the kynges dominions.





Cap. 10.

The honoring of Idolles.

WHEN they praye to theyr Idolles, in the mornyng before the Sunne ryse, they resorte to the pooles or ryuers to washe them : And so at their commyng home to theyr houses (where they keepe theyr Idolles) they touch nothyng before they praye to the Idolles prostrate on the grounde secreatly : while they praye, they make certayne deuelyshe gesticulations lyke mad men, so maruelously defourmyng theyr faces, eyes, and mouthes, that no man can beholde it without horroure : and thus contynue their prayer a quarter of an houre. When the tyme of eatyng approacheth, they may not fal to theyr vittayles, before some one of the gentlemen haue dressed it, and set it in order. But this custome is obserued onely among the gentelmen or noble men. The women haue none other charge or care, then to dresse and beautifie them selues, for their husbandes vse not to haue to do with them before they be curiously washed, and perfumed with sundrye sweete sauours. When the women go abrode, it is marueilous to beholde howe they are behanged with iewels and pretious stones, on theyr cares, armes and legges.



Cap. 11.

Theyr maner of warre.

THEY haue in the citie certayne maisters of fence, that teach them how to vse the sword, the target, the launce, and suche other weapons. When the kyng proceedeth to the warres, he is furnyshed with an armie of a hundred thousande footemen, for of horsemen there is no vse, but onely Elephantes: for the kyng hym selfe rydeth on an Elephant. They that are next to the kyng, weare about theyr headdes, fyllettes or bandes of sylke, of crymisyn or scarlet colour. Theyr weapons are certayne crooked swoordes, targets, launces, and bowes. The kynges ensigne, is a certaine thyng made of bowes of trees, implicate round like the couering of a tub, borne vp on a reede. This is borne so that ye shadow thereof may couer the king from the heate of the Sunne: and is in their tongue, called Somler. When both the armies approche within three arrowe shoote, the kyng sendeth his Braminos into the tentes

of his enimies, in maner of haroldes to chalenge a hundred of them to come foorth (if they dare) to combat agaynst a hundred of his Naeres, which before we said to be his gentelmen and chiefe strength of his army : which message done, both sydes prepare themselves to the batayle, and in the midway, fyrst a hundred fyght with a hundred. The whiche if they shoulde feyght continually for the space of three dayes, would neuer stryke with the poynt, but with the edge of the swoorde, and for the most parte at the head, and seldome at the legges. But when fyue or syxe are slayne, incontinent the Bramini on both partes make an ende of the fyght ; and by theyr commaundement the retreate is sounded on both partes. Then agayne the Bramini (which are the chiefe priestes as we haue sayde) on both sydes, speake vnto the kynges, and aske them if they wyll any more. And thus for the most parte make they an ende of the quarell and battayle, without great slaughter of men. The kyng sometymes rydeth on an Elephant, and sometymes also is borne by his noble men, named Naeri. When he proceedeth, there folowe hym a great multitude of mynstrels, makyng a great noyse, with Tymberels, Tamberets, and suche other instrumentes. The stypende of the Naeri is foure Carllnes euery moneth in peace, and syxe in tyme of warre : these haue theyr teeth very blacke, by eatyng of a certayne hearbe, whiche they much vse. When any of these are slayne, their bodies are burned, with great pompe, and many superstitions, and also theyr ashes reserued : but the common sort are

buried, in diuers maners, for some are buried in their houses, some in their gardens, and other in feedes, medowes, or woodes. They coyne mony here, as in y^e citie of Narsinga. When I was there, there was in y^e citie merchants of almost all partes of the East, and especially a great number of Mahumetans, and many also of the region of Melacha, and Bangella: other also of Tarnassari, Pego, and Ciriomandel: some lykewyse of the Ilandes of Zeylan, and Sumatra, whiche is Taprobana: other of Cholon, Caicolon, and Bathecala; and almost innumerable other, of nations whose names are better knowen to vs, as Persians, Arabians, Syrians, Turkes, and Ethiopians, and also many of the kyngdome of Narsinga, strangers of so many nations, were in the citie of Calecut whyle I remayned there. Vnderstand furthermore, that the Idolaters vse not to sayl on the sea, but that is appoynted to the Mahumetans, as meeter men for that purpose. And there is in the citie of Calecut more than fyfteene thousande Mahumetans, whiche were borne in the same citie.





Cap. 12.

Of their shippes and maner of saylyng on the sea.

THEYR Shippes are made no lesse then may suffice for the burden of foure or fyue hundred Tonne, and all open without any couerture. In the ioyntes of their Shippes they put no Towe, but ioyne the planks so artificially, that they holde out water very well: yet do they pytche the ioyntes, and make them fast with nayles of Iron. They do not forbear Towe for lacke therof, for they haue great plentie of hempe and flaxe. They haue planks or boordes and postes of diuers sortes, for they haue as good wood and better then we. Theyr sayles are of Bombasine cloth, and doubled in the neather part, whereby they geather more wynde, and swell therewith, lyke a bagge: and in this they passe vs, vsyng but only syngle sayles. They vse ankers of marble, of the length of eyght spannes and on euery syde twoo: these they hang in the sea by double ropes, and besyde these, haue none other ankers. They haue certayne appoynted tymes and seasons, of saylyng: for some tymes serue best for one coast, and

some other, for other coastes and viages. The changes and also contrarietic of tymes, is there greatly to be considered: for when with vs al thynges for heate are almost scorched, then haue they large shewres, as in the monethes of May, Iune and Iuly. Their shippes are of diuers quantities, as with vs, and therfore also of diuers names. They haue one sort of vessels made of one whole peece of wood, like a trough, veri long, sharpe and narowe: in these they vse both sayles and ores, and are therfore swyfter then our Galleys or foystes. The Pirates vse these very much. The best of their shippes are made in an Ilande named Porcai, not farre from Calecut.





Cap. 13.

Of the Kyng of Calecut's Palace.

THE Palace of the kyng of Calecut conteyneth no lesse than a myle in circuite, the wall is not hygh, the buylding is fayre, with beames or postes wel ioynnyng the frame, and curiously wrought and carued with the figures and shapes of deuyls on euery syde. Why the walles be no hygher we haue declared before, where we haue spoken of the lowe buyldyng of the houses of the citie : the cause wherof (as we haue saide) is the vnstable grounde, so ful of water, that they can dygge no deapth to lay fundation to beare hygher buyldynges. But what pearles and precious stones the kyng weareth vpon hym, can not be expressed for the greatnesse of the thyng: for doubtlesse it exceedeth all estimation. Although at the tyme of my beyng there, he was not geuen to ioyfulnesse, but lyued in greefe of mynde, aswel for the warres which the kyng of Portugale made agaynst hym, as also that he was diseased with the Frenche poxe, which had now entred into his throte: neuerthelesse, his cares, armes, handes, legges, and fecte,

were so beautyfully and rychly garnyshed with all sortes of iewels and precious stones, that it can not be spoken. His treasure is esteemed so vnmeasurable, that it can not be conteyned in two wonderful great cellars or warehouses. This treasure consysteth of precious stones, plates of golde, and also so much coyned golde as may suffice to lade a hundred Mules, as theyr Bramini reporte, to whom it is best knowen. They saye also that this treasure was geathered and reserued by twelue kynges whiche were before hym, and that in his treasurye is a cofer of three spannes in length, and two in breadth, ful of only pretious stones, of price inestimable.





Cap. 14.

Of the Spices of Calecut.

PEPPER is geathered in the feeldes about the the subarbes, and also in certayne places within the citie. The stalke of pepper is very weake and lyke vnto vines, which can not beare it selfe, without the helpe of a stake or proppe, and is mucche lyke vnto an Iuie, and in lyke maner creepeth and embraceth suche trees as are neere vnto it. This tree (or rather bushe) is dispearsed into sundry branches, of the length of two or three spannes, and hath the leaues lyke vnto the leaues of an Assyrian apple, but that these are somewhat thycker and fatter. On euery twigge hange syxe clusters, no bygger then Dates, and lyke vnto clusters of litle grapes, and of the coloure of vnripe grapes, but growe thycker. They are geathered in the moneth of October and Nouember, inclynyng yet to greene colour, and are so layde on mattes, and set in the Sunne to drye, where in the space of three dayes, they become blacke, as they are brought hyther. The fruitfulnessse

of these, proceedeth onely of the symple goodnesse of the soyle, without helpe of lopping or pruning. · This region beareth also Gynger, whiche is doubtlesse a roote, and is sometyme dygged of the weight of 12 unces, it entereth no deeper into the grounde then three or foure handefuls. When they dygge it out, they leaue the knotte or ioynt of the roote in the pitte, and couer it agayne with earth, as a seede for more agaynst the nexte yeere. It is founde in an equall soyle, as are the Myrabolanes: yet is the earth where it groweth, of very redde coloure. The stalke, is muche lyke the stalke of a young peare tree.





Cap. 15.

The fruites of Calecut.

IF I should describe all the sortes of straunge fruites that are seene there, it would rather require a volume, then a breefe rehersall of them particularly : for they haue not only many greatly differing from ours in fourme, sauor and tast, but also those of the kynde of such as we haue, differ in maner no lesse. Whereby may the naturall Philosopher consider howe those thinges which are all of one kynde, differ according vnto the nature of the soile and diuers situation vnder the heauens. By which natural cause, and alteration, some fruites and seedes, by transplanting into a better soile, become more perfect in their kind, as bigger, fayrer, sweeter, and more fruitfull : As also contrariwise, the contrary, by transplanting into a worse soile, or colder region : which diuersitie is seene, not only in plantes and hearbes, but also in beastes, and euen in man kynde. It is very strange to consider howe diuersly trees beare theyr fruites and seedes, as some in one parte of the tree, and some in an other. There is in Calecut a fruite which they name Iaceros : the

body of the tree, is of the bignesse of a Peare tree : the fruite is of the length of two handfulls and a halfe, and as byg as the thygh of a man. The fruit groweth out of the body of the tree vnder the branches, and some euen in the very myddest of the tree, and other yet lower also. The colour is greene, and in fourme, in maner lyke vnto a Pyne apple, but with lesse graines or knobbes : when it is rype, it becommeth blacke. It is geathered in the moneth of December. It hath the taste of a Pepon, and the sauour somewhat like Castoreum. It seemeth in eatyng to gyue dyuers and sundry pleasant tastes : as sometyme the taste of a Peache, sometyme of a Pomegranate, and leaueth at the ende a taste so sweete, that you would thynke it to be newe hony combes. Vnder the skynne, it is lyke vnto a Peache. And within the body conteineth an other fruit, not much vnlyke softe Chestnuttes, and beyng rosted, hath the same taste, and is therefore certaynely one of the goodlyest fruites that I knowe. I wil here, to be breefe, omit to speake muche of their Nuttes, and Walnuttes, Almons, Prunes, Peaches, Quinces, Gourdes, Melons, and suche other fruites knownen to vs, and yet much more pleasaunt and fayrer then are ours. There is one fruite worthie to be knownen, which they call Apolanda. The tree groweth to the height of a man, it beareth not past foure or fve leaues hangyng by certayne slyppes, euery leafe is able well to couer a man from rayne, and the heate of the sunne : In the myddest of the leafe, riseth a twyg or stalke, lyke the stalke of a beane, which bringeth out floures and also fruites of a handfull long,

and of the bignesse of a mans arme : these fruites are geathered vnrype, bycause they become rype in keeping. Euery slyp beareth about two hundred fruites, a thyng certaynely wherein is greatly seene the fruitfulnesse of nature. They touche one an other, and cluster togeather. They are of yelow colour, and haue a verry thyn codde, and are in eatyng delicate and holesome. There are three sortes of this kynde of fruites, of the which one is of euyll taste, and therefore not so muchesteemed. It is yet more straunge, that this tree beareth fruites but once, yet when it dyeth, there ryse about the roote thereof fyftie or threescore young sylppes, whiche renue the lyfe of theyr parent, that he dye not without succession. The gardeners or graffers transplante these in other places, for within the space of one yeere they bring foorth fruites. They are geathered in great aboundance almost all the whole yeere, and are therefore very good cheape, and of small pryce, as twentie for a penny. The same soyle beareth lykewyse innumerable and most fayre and sweete floures all the yeere long, and especially Roses, both white, redde, and yelow.





Cap. 16.

Of a most fruitfull tree in all the world.

THERE is also an other tree, most worthie to be knowen,* the which in fruitfulnessse, and sweetnessse of the fruit, passeth all the trees of the worlde. It beareth certaine frutes lyke vnto great Dates or Nuttes, and generally bringeth foorth tenne commodities : for it beareth wood most apte to nourish fyre, and Nuttes very pleasant to be eaten, also cordes or ropes which may well serue for saylers : Lykewyse very fyne cloth, which when it is coloured, sheweth lyke silke : The wood is the best that may be founde to make coles, it yeldeth also wine and odoriferous water : furthermore also, oyle and suger. The boughes of the tree, are commodious to couer houses in place of tyles or thetche : for by reason of the closenesse and fatnesse of the leaues, they keepe out the rayne very well. The fruite of this tree (as we haue sayde) is in forme lyke vnto great Dates or Nuttes. One tree beareth about two hundred of those frutes. Takyng away the first ryme, they put

* *Marginal note* : This tree in the West India is called Coccus.

it in the fyre, where it burneth quickly and with great flame. The seconde fruite vnder the sayde first ryme, is muche lyke vnto bombasine or silke, and is lyke vnto flaxe when it is wrought. Of the floures, they make a certayne kynde of cloth, not vnlyke silke. The towne or refuse of the first flaxe, they spinne and make thereof a grosser cloth, and small ropes or cordes : and of the smallest, wreathed together, they make greater ropes, which may serue for shippes. That parte of the Nut which is vnder the third ryme, conteyneth also a substaunce apte to make coles. The last ryme, includeth the substance or cornell of the Nutte, very delicate to be eaten. This ryme or barke, is of the thicknesse of a mans litle finger. As the Nutte groweth in bignes, so doeth also the water conteyned therein. So that the Nutte commyng to his full ryphenesse and bygnesse, the water occupieth the inner parte : and sometye is founde so much water in the Nutte, that you may take out of euery Nutte two or three cuppes of water very sweete to be droonke, and as cleere as Rose water, of the which also being thickened by seethyng, is made very fatte oile. The Nutte likewise it selfe, is of very pleasant taste. They suffer but one parte of the tree to bring forth fruite : for on the other parte or syde, they cutte and wounde the tree in diuers places euery morning and euening, and powre into the wounded places a certayne liquor, which draweth out of the tree a iuise, which falleth into vessells placed to receyue it, and so receyue they euery day and nyght in euery vessell, a cuppe of most precious liquor, which

sometymes also they seeth at the fyre, putting euer more vnto it, vntill it come to the strength of Aqua vitæ, and troubleth the brayne both in sauour and drynkyng, as doeth most strong wyne. On an other braunche of the same tree, they geather lykewyse suger, but not very sweete. The tree beareth fruite continually : for there are seene on it both the olde and dry fruites of the season paste, and also greene fruites of the newe spring. It beareth not before the fifth yeere. These trees are founde in the space or distaunce of about two hundred myles. They are so greatly esteemed, that in the myddest of most cruellest warres, it is not lawfull for any man to hurt them, euen in the landes of their enemies. They lyue but to the age of 25 yeeres. They prosper best in sandy ground, and are set or planted as are Walnuttres. This region hath also other fruites wherof they make good oyle.





Cap. 17.

Howe they sowe Ryse.

THEY tyll the ground and plough it with Oxen
as we doe : when the tyme approacheth
to sowe Ryse, they testifie the ioyfulnessse of that day
with all sortes of instrumentes, singing and dauncing.
And in the way of their good speed, that all thinges
may prosper the better, (as they beleeeue) they disguise
ten men in apparell, to the similitude of the three
deuylls, and daunce about them with all the noyse of
theyr instruments. And thus celebratyng the festiuall
day, they pray the deuylls good grace to sende them
plentie of Ryse.*

* *Marginal note* : Solem suum oriri facit super bonos et malos.





Cap. 18.

Howe theyr Phisitians visite sicke folkes.

WHEN any merchaunt of the idolaters is sore greued with any disease, and in maner neare vnto death, then certaine of them, which they take for phisitians, called to visite the patient in this extremitie, come thyther in the silence of the nyght, apparelled lyke the deuyll (as is aforesayde) caryng fyre stickes in theyr mouthes and handes. And there, with a madde crye and howlyng, and with the iangelyng of certayne instrumentes, maketh so horrible a noyse in the eares of the sicke man, that it were enough to make a whole man sicke. And this is all the remedy and comfort which their Phisitians bring to their sicke men,* whiche is none other, then in the article of death to present vnto them the similitude of him whom they (worse than deuylles) honour for Gods vicare. Eyther meanyng perhappes by this meanes, to call agayne the sicke man almost dead. When the inhabitantes haue so ingorged them selues with so much meate, that they be sicke in theyr

* *Marginal note* : Such a phisitian, such phisicke.

stomake, they take the poulder of the rootes of ginger, and makyng it in fourme of a strupe, with puttyng some liquor vnto it, drinke it all vp, and within three dayes recouer theyr health.





Cap. 19.

Of theyr Exchaungers, Bankers and Brokers.

THEIR exchaungers and bankers, haue weyghtes and balances so little, that the boxe, with the weightes and all that parteineth therto, passeth not the weight of an ounce, and are made so iuste, that the weight of a heare will cast them. When they will trye true golde from false, or base from fyne, they vse the touche stone, as we doe, but haue this more than we: They haue a ball composed (I know not wherof) and lyke vnto waxe, and when they have first rubbed the golde on the touche, they rubbe likewise the touche on the sayd ball, where then the spottes of the gold remayne, and thereby they knowe a more exacte prooffe of the finenesse or basenesse of the gold. When the sayde ball is full of gold, they melt it in the fyre, and geather the gold which it had imbibed. These exchangers are but grosse witted men, and ignorant of the arte which they professe. In buying and selling of merchandies, they vse this maner. They haue a broker, whose helpe they vse in

these affayres. Therefore when the merchauntes come thither, shen the broker hauyng with him a vayle or scarfe, taketh the seller by the ryght hande and couereth it with the vayle. Then doth the merchant number on his fingers, from one vnto a hundred thousand, priuily and secretly, and then the seller also with lyke numbryng of his fingers and ioyntes, vntyll he come to the number of the price of his merchandies. Then the broker goeth agayne to the buyer, and coueryng his handes with the vayle in lyke maner, and numbryng of his fingers, certifieth him howe muche the seller demaundeth for his ware, then the buyer agayne, by feelyng and numbryng the brokers fingers, signifieth what he will gyue the seller for his merchaundies. And thus the broker goeth to and fro, shewyng both theyr meanyng with silence vntyll they be agreed. They sell theyr cloth by measure, but theyr spices and iewells by weyght.





Cap. 20.

The inhabitantes of Poliar and Ibraua, and how
they nourysb theyr children.

THE women weane theyr children when they come to the age of three monethes, and afterward nourysb them with Goates milke : and when in the morning they haue giuen them milke, they tomble them in the sandes all foule and filthie, where they let them lye all the day, and are so scorched of the Sunne, that farre of they seeme like Bufles Calues. I neuer sawe more deformed or filthie creatures: at euenyng, theyr mothers gyue them milke agayne. By this kinde of wylde bringing vp, they become men or marueylous dexteritie in swiftnesse of runnyng, and other thinges of great agilitie, as to walke vppon ropes, swymmyng, leapyng, vaultyng, and such lyke.





Cap. 21.

Foure footed beastes, foules, and birdes of Calecut.

THERE are many beastes and kyndes of birdes,
as Lions, wilde Bores, Hartes, hyndes,
Bufles, Kyne, Goates, and Elephantes : yet not all en-
gendred there, but brought thither partly from other
places. There are also parottes of sundry colours, as
greene, purple and other mixte colours. There is
such multitude of them, that there are men appointed
to keepe them from the Ryse in the fieldes, as we vse
to keepe Crowes from the corne. They are maruey-
lous crying and chattering, and of small price, as one
solde for two pence or halfe a soue. There are many
other birdes much vnlyke to ours, which euery morn-
yng and euenyng make so great a noyse and sweete
singing, that nothing can be more pleasant or delect-
able to heare, and therefore the inhabitantes lyue in
great pleasure, and in maner as it were in an earthly
Paradyse, in continuall spryng and florishyng of floures,
heerbes and trees, all the yeere long : besyde also the
goodly and holsome temperatenesse of the ayre, being

neither extreme hotte nor colde, but in maner in temperature of continuall spring tyme. That region hath also Monkeys, which are there of small price. These are very hurtfull to husbandmen, and such as liue by tillage of the ground: for they clyme the trees of those goodly Indian Nuts and precious fruite, wherof we haue spoken here before, of the which they make wyne, which these beastes do spill, and cast downe the vesselles that are made faste there to receyue the sayde liquor of wyne.





Cap. 22.

Certayne Serpentes which are seene in Calecut.

THERE are certayne Serpentes,* of such bignesse, that they are equal to swine, theyr heads are much greater then the heads of Bores : they are foure footed, and of the length of foure cubites, and are engendred in marishes. The inhabitants say that they are without poison, and doe not otherwyse hurt them by byting. There are furthermore three kindes of Serpentes : of the which, some are of so strong poison, that if they drawe neuer so little blood, present death foloweth, whiche thing chaunced oftentymes whilst I was there. Of these kindes of serpentes, some are of the bignesse of an Aspe, and many much bigger. Of these there are a very great number. The cause wherof (they say) is this : That the kyng of Calecut, of a certayne foolish superstition, maketh so great accompt of these Serpentes, that he causeth litle houses or cottages to be made for them, beleeuynge that they haue vertue against ouer much raine, and ouerflowing of riuers,

* *Marginal note* : Crocodiles without poison.

and therefore if a man kill any of them, he is punished with death, as though he had killed a man : and the like punishment is also for him that killeth a cowe. They greatly esteeme these Serpents, bicause (as they say) they came from heauen, and therfore they take them for heauenly spirites, which they affirme, for that only with touching, they bring present death. And this is y^e cause that there are many serpentes, being thus permitted by the commaundement of the king. These serpents know the Idolaters inhabitants from Mahumetans, or other strangers, and wil sooner venture vppon them.* When I was there, I came into a house where eight men laye dead and greatly swolne, whiche the day before were killed by these serpents, yet doe they esteeme it for good lucke, when going abrode, they meet with any of them.

* *Marginal note* : Bycause they goe naked.





Cap. 23.

Of the lightes and Lampes which are seene in the
Pallace of the Kyng.

IN the kynges Courte or Pallace, are diuers mansions, and very many chambers, and therefore in the euenyng when it waxeth darke, there are seene innumerable burning Lampes.

In the hall of the pallace, are seene ten or twelue candlestickes laton, very fayre, and of cunnyng workemanshype, muche lyke vnto goodly fountaynes, and of the heyght of a man. In eche of them are diuers vessels, and in euery vessel three candels lyght, of two spannes length, and great plentie of oyle. In the first vessell, are many Lampes made of cordes of bombasine cotten. In the myddle part, is seene a narrower vessel, also full of lampes and lightes. In the lowest vessell also the like number of lightes. But in another vessel in the toppe of all the candlesticke, are in maner innumerable lightes, mainteyned with oyle, and haue matches of bombasine cotton. At the angles or corners of these candelsticks, are the Images of

deuils, whiche also holde the lightes that are in the kinges presence. When any of the kinges blood dyeth, hee sendeth for all the Bramini or priestes of his realme, and commaunds them to mourne for the space of a yeere. At theyr commyng, hee banqueteth them three dayes togeather, and at theyr departyng, giueth eche of them fyue peeces of golde.





Cap. 24.

Of the many Idolaters which resort to Calecut
to obtaine pardon of their sinnes.

NOT farre from the citie of Calecut, is a certayne
churche or Temple, compassed about with
water, lyke an Iland, builded after an auncient fashion,
hauyng a double order of pillars, much lyke the
Temple of saint Iohn de Fonte in the citie of Rome.
In the midst of the Temple, is an Altar of stone,
where the people sacrifice to Idolles. Betweene the
pillars on hygh, is a Boate of the length of two pases,
and full of oyle. Also rounde about the Temple, are
many Trees with an innumerable multitude of Lampes
and lightes hangyng on them; the Temple also it selfe,
is as ful of lyghtes. The 25 day of December,
resorted thither an infinite multitude of people, from
all partes, euen for the distance of 15 dayes iorney,
and especially of the priestes, to whom parteyneth
the order of sacrificyng: But they do not sacrifice
vnto theyr Idolles before they washe them selues in

the water whiche is about the Temple. When the priestes assende to the place whereas in the boate fylled with oyle (as we haue said) they sprinkle the people with the sayd oile, but annoynte onely their heads: Who being so annoynted, may then proceede to the sacrifice. On the one syde of the altar, where they sacrifice, is seene a most horrible fourme of a deuyl, to whom the people, prostrate on the ground, pray vnto, and then depart to theyr houses and countreys. By this meanes they beleeeue that all theyr sinnes are quite forgeuen them, and therefore for the space of three dayes, they lyue there in safegarde, as if it were in Sanctuarie: and for that tyme, is it not lawfull for any man to arrest or trouble an other for what so euer quarreli. Certainly I neuer saw in any place a greater multitude of people assembled, except in the citie of Mecha.*

* *Marginal note:* Large is the way that leadeth to perdition.





The Syrt Booke

contaynyng the Voyage of India.

Cap. 1.

The Cities of Calicolon and Colon.

MY faythfull companyon, Cociazenor the Persian (of whom I haue made mention here before) consydering that by the meanes of warres and imminent daungers, there was nowe no place for merchaundies, especially for that the Portugales had made sore warres and great slaughter in the citie of Calecut, by occasion that the inhabitantes of the citie had conspired with the Mahumetans for the murder of eight and fourtie Portugales (whiche was done at my beyng there) I thought it best in tyme to depart from thence. This facte so greatly moued the kyng of Portogale to reuenge, that he hath since that tyme kepte hostile warres agaynst them, and greatly consumed

them, and defaced their citie. We therefore departing from thence by a very fayre ryuer, came to a citie named Caicolon, distaunte from the citie of Calecut fiftie leagues: the inhabitantes are idolaters. There is great aboundance of Merchaundies, and great frequentation of merchautes: the soyle beareth of the best kynde of Pepper. The kyng of the citie is not very rych. In apparel and maners, they differ little from them of Calecut. Heere we founde certayne merchantes, Christians, named of the profession of saint Thomas the Apostle. They obserue the fastyng of fourtie dayes, as we do, and belecue in the death and resurrection of Christ, as we do, and therfore celebrate Easter after our maner, and obserue other solemnities of our religion, after the maner of the Greekes. They are commonly named by the names of Iohn, Iames, Matthias, and Thomas. Departyng from thence, in the space of three dayes iorney we came to an other citie, named Colon, about twentie myles distant from the aforesayde. The kyng is an idolater, and a prince of great power, hauyng euer an armie of twentie thousande horsemen: there is a very fayre port. Neare to the sea syde the soyle beareth no corne, yet greate aboundance of fruite and pepper, as in the citie of Calecut: but by reason of the warres we remayned no longer heere. Not farre from hence, we saw men fyshe for pearles, in maner as we haue sayde before of the citie and Ilande of Ormus.



Cap. 2.

Cyromandel. a citie of India.

THE citie of Cyromandel is by the sea syde, and distant from the citie of Colon seuen dayes saylyng. The citie is very large, but without walles; it is subiecte to the kyng of Narsinga, and is within the syght of the Iland of Zaylon. After that you are past the poynt of Comerin, the soyle beareth plentie of Ryse. This citie is in the way to diuers great regions and cities: it is inhabited with innumerable Mahumetans merchantes, resortyng thither from many countreys. There are no spyces, but aboundaunce of fruite, as in Calecut.

I founde there certayne Christians, who affyrme that the bodye of saint Thomas the Apostle is there in a certayne place, about twelue myles from this citie, and also that there are certayne Christians whiche relygiously obserue the holy body: and that the Christians are euyll vsed, because of the warres whiche the kyng of Portugall hath made agaynst the people of these countreys. Also that the Christians

are sometye murdered secretly, lest it shoulde be knowne to the kyng of Narsinga, who is in amitie and friendshippe with the kyng of Portugall, and greatly fauoureth the Christians. The cause whereof (as they saye) is also partly by reason of a certayne myracle, whiche was this. The Christians on a tyme had a great conflicte with the Mahumetans, where one of the Christians beyng sore wounded on his arme, resorted incontinent to the sepulchre of saint Thomas, where makyng his prayers, and touchyng the holy place, his arme was immediately healed. Whereupon (as they saye) the kyng of Narsinga euer after greatly fauoured the Christians. Here my companion solde muche of his wares. But by reason of the warres betweene the kynges of Narsinga and Ternaseri, we determined to depart from hence. And therefore saylyng ouer a gulfe of 20 leagues with great daunger, we arriued at an Iland named Zailon, very large, as containing in circuite a thousand myles.





Cap. 3.

The Ilande of Zailon, and the precious stones founded there.

IN this Ilande are foure kynges of great dominion,
by reason of the largenesse of the Ilande. But
because of the warres among them at my beyng there,
I could not tarye long to haue particular knowledge of
the region and maners of the people. There are in
the Ilande many Elephantes. There is also a very
long mountayne, at the foote whereof, are founde
many precious stones, named Piropi, commonly called
Rubines or Rubies. The merchauntes iewellers,
come by them by this meanes.

Fyrst, goyng to the kyng, they bye of hym a certayne
measure of that grounde where suche stones
founde, of the largenesse of a cubite euery way. The
price of this, is fyue pecces of gold : yet with suche
condition, that in dyggyng the grounde, there is euer
one present for the kyng, to the ende that if in dyg-
gyng be founde any of those precious stones exceedyng
the weyght of 10 Caractes, the same to be reserued
for the kyng. And the rest that are founde vnder that

wayght, to apparteyne to the merchaunt. Not farre from the sayd mountayne, are founde diuers other sortes of precious stones, as Iasyntes, Saphires, Topases, and suche lyke. Harde by the mountayne, runneth a great ryuer. The soyle bryngeth foorth the sweetest frutes that euer I sawe, especially cloues, and apples of Assiria, of exceedyng sweetnesse, and all other as in Calecut.





Cap. 4.

The Cinamome tree in the Iland of Zaylon.*

THE tree of Cinamome is not much vnlike a Baye tree, especially the leaues, it beareth berryes as doth the Baye tree, but lesse, and whyte : It is doubtlesse therefore none other then the barke of a tree, and is geathered in this maner. Euery thyrde yeere they cutte the branches of the tree. Of this, is great plentie in the sayde Ilande. When it is fyrste geathered it is not yet so sweete, but a moneth after when it waxeth drye. A certayne Mahumetan merchaunt of the Ilande, tolde my companyon, that there in the top of a hygh mountayne is a certayne denne, whyther the inhabitantes of the countrey resort to praye, in memorye of our fyrst father Adam, who (they saye) after he had synned by breakyng the commaundement of God, lyued in that place in continuall penitence. Whiche thing they affyrme by this coniecture, that there is yet seene the print of the steppes of his feete, of the length of almost two spannes. The inhabitantes are subiect to the kyng of

* Ceylon.

Narsinga, and paye hym tribute. The region is of temperate ayre, although it be situate in maner vnder the Equinoctiall lyne. The people are of darke tawny colour. Theyr apparell, are certayne single clokes of bombasine cloth, whiche they weare, bearyng euer the ryght arme out all naked, as is the maner of all the Indians. They are no warrelyke men, neyther haue they the vse of Iron. Here my companyon solde to the kyng muche Saffran and Coralles.





Cap. 5.

Paleachet, a citie of India.

DEPARTYNG from the Ilande of Zailon, in three dayes saylyng we came to a citie named Paleachet, subiecte to the kyng of Narsinga. It is a famous marte of ryche merchaundies, and especially of iewels and precious stones, brought thither from Zailon and Pego. There is also great plentie of spices. There dwell in the citie many Mahumetan merchauntes, where we beyng receiued in one of theyr houses, tolde hym from whence we came, and what merchandies we brought, as Saffran, and Corralles, whereof he was very glad. The citie hath great scarsnesse of corne, but plentie of Ryse: and in other fruitfulnessse of the soyle and maner of the people, much lyke vnto Calecut. But because they were at dissension with the kyng of Tarnassari, and prepared warres agaynst hym, we departed from thence, and in 13 dayes sayling, arryued at the citie of Tarnassari, a hundred myles distant.



Cap. 6.

Of Carnassarie, a citie of India.

THIS citie is not farre from the sea, and situate on
on a meetly equall grounde, well walled,
hauyng also a famous porte, and a very fayre ryuer
runnyng on the North syde of the citie. The kyng is
an Idolatour, and a prince of great power. He keepeth
continuall warre with the kyngs of Narsinga and
Bangella. He bryngeth to the feelde a hundred
Elephantes, of the fayrest and byggest that euer I
sawe. He hath an armie of an hundred thousand
pencionarie footmen and as many horsemen. Theyr
weapons are swoordes, rounde targettes, peltes, bowes,
dartes, iauelines of great and long reedes. They are
also armed with iackes made of bombasine cotton,
wrought very harde, and closely couched. Theyr
houses are walled, and cominent in order as ours are.
The region bryngeth foorth wheate, bombasine, sylke
of sundrye kindes of colours, Brasile, snd sundrye
kyndes of fruites, muche lyke vnto ours. Also apples
of Assiria, Oranges, Limons, Citrons, Gourdes,
Cucumbers etc.



Cap. 7.

Of the wylde and tame beastes of Tarnassaric.

THIS region bryngeth foorth many beastes both wyld and tame. The tame beastes are, Oxen, Kyne, Sheepe, Gotes, Hogges, Hartes, and Hyndes. The wylde beastes, are Lions, Wolues, Cattes of the mountayne, and also Muskecattes. In the feeldes are many Peacockes, and those kynde of Egles whiche we call falcons. Popingays also or Parottes, marueylous fayre, of the whiche some are white, and others of seuen colours. There is likewise great plentie of Hares, and Partridges and diuers other sortes of great byrdes liuyng by praye, muche bygger than Eagles: for of the vpper parte of theyr beκες, they make haftes for swoordes. The becke is of yelow colour, distincte with crimsine, very fayre and beautifull to be seene. But the byrde is blacke and purple, with certayne white feathers intermyxt. There are also the byggest Hennes and Cockes that euer I sawe:

and therefore thinhabitants and Mahumetans which dwell there, take muche pleasure in Cockefyght, and laye great wagers in that kynde of sporte. I haue seene them fyghte for the space of syxe houres, and yet sometymes they kyll one an other at the fyrst stroke. There are certayne Gotes farre exceedyng ours in byggenesse, and muche fayrer : these are so fruitefull, that at one byrth they bryng forth foure young kyddes. There is so great abundance of beastes, that twelue weathers are solde for one peece of golde to the value of a crowne or pistolet. There are also certayne weathers or rammes with hornes lyke vnto buckes hornes, and are muche bygger and fyercer then ours.

Theyr Buyffles are not so fayre as ours. The region hath also abundaunce of fyshe, very bygge and good, and of small price. These people eate all maner of beastes, excepte kyne. They eate on the grounde without carpet or other cloth : yet haue they vessells of woode artificially made. Theyr drynke is water and suger : theyr beddes are rayzed from the grounde, after the maner of ours. Theyr couche is of bombasine cotton, and the couerynges of sylke. Theyr apparell is a cloke or mantell of bombasine or sylke, with one arme out, all bare. But some of the merchauntes, weare inner vestures or shirtes of sylke or bombasine cloth. They go all barefooted except the priestes, whiche weare on theyr heads certayne reyles or crestes of two spannes long, with a knotte on the crowne lyke vnto an Acorne, and sparkled with golde. They delyght also in earynges : but weare neyther rynges nor braslettes. The colour of the inhabitantes

inclyneth to whyte, for the temperature of the climate or ayre, is colder then at Calecut. Theyr maner of tyllage, and geatheryng of fruite, is lyke vnto ours.





Cap. 8.

The maner which the kyng of Tarnassarie vseth,
when he permitteth his wyfe to be defloured
by whyte men.

THIS kyng vseth not to geue his wyfe to the
priestes to be defloured, as doth the kyng
of Calcut, but committeth this facte to whyte men,
as to the Christians or Mahumetans, for he wyll not
suffer the Idolaters to do this. The inhabitantes lyke-
wyse haue not to do carnally with their wyues, before
some whyte man, of what so euer nation, have fyrst
the breakyng of them.





Cap. 9.

The maner of burnyng dead bodyes in the citie of Tarnassary.

WHEN the kyng or any of the priestes or gentlemen dye, their bodies are burnt in a great fyre made of a pile of wood : then all the whyle they sacrifice vnto the deuyll. Their ashes are reserued in certayne pottes of the earth of Samos, and buried in theyr houses. They sacrifice in y^e shadows of trees as do they of Calecut. Whilst the bodies are burnyng, they cast in the fyre all maner of sweete sauoures, as Aloes, Myrre, frankensense, Storar, Sandals, Corall, and innumerable suche other sweete gummes, spices, and trees. These make the fyre muche greater, encreasyng the flame by reason of theyr gummositie : in the meane tyme also they neuer cease to make a great noyse with Trumpettes, Pipes, Drummes, Tambarells, and suche other instruments, not muche vnylike the ceremonies which in olde tyme were vsed among the gentiles in canonisying theyr saintes. Furthermore, duryng these funeralls, there are 15 or 20 disguised lyke deuyls, whiche continually walke rounde about the fyre, with many strange

gesticulations, after the maner of reioycyng. The wyfe also of the burned kyng or priest, standeth by the fyre alone, without the companye of any other woman, lamentyng and beatyng her breast. These ceremonies are done the seconde watche of the nyght. Within fyfteene dayes after, the wyfe biddeth to a banquette all her husbandes kynsfolkes, and when they come at a daye appoynted, they go al to the place where her husbande was burnt, and at the same houre of the nyght: then commeth foorth the wyfe, garnyshed with all her iewells and best apparell, vsyng therein the helpe of all her kynsfolkes. In the same place is made a pytte, no deeper then may serue to receiue the woman: This pytte, is sette about with reedes, and the reedes are couered with a cloth of sylke, that the pytte may not be seene. In the meane tyme also a fyre is made in the pyt, with sundry sortes of sweete woods: and the wyfe, after that her gestes haue well banqueted, eateth very muche of a certayne meate whiche they call Betola, whiche troubleth her mynd as though she were halfe madde or drunken. In the meane whyle, a great companye of suche theyr musitions as we haue spoken of before, apparelled like deuyls, with burnyng stickes in their mouthes, daunce fyrst about the pytte, and then make sacrifice to the great deuyl Deumo. The wyfe also in the meane season runneth vp and downe lyke a madde body, with countenaunces of dauncyng and reioycyng. Then turnyng her to them that are disguised lyke deuyls, she commendeth her selfe to theyr deuoute prayers, desiring them for her to make intercession to

the great Deumo, that after this transitorie lyfe, it may please him to receyue her into the company of his Angelles. After the ceremonies are fynished, shee taketh her leaue of all her kynsfolkes, whiche stande rounde about her, and neare vnto the pitte, then with sodaine outrage and a loude crye lifyng vp her handes, she hurleth her selfe into the burnyng pit, which done, kynsfolkes, standing neare vnto the fyre, couer her with litle fagottes of sweete wood, hurlyng also thereon much pitche, that the bodie may the sooner be consumed: and except the wyfe shoulde doe this after the death of her husbande, she should euer after be esteemed an euyll woman, be hated of all men, and in fine, in danger to be slayne both of her owne kynsfolkes and her husbandes, and therefore shee goeth to it the more willingly. The kyng him selfe is present at these pompes: which are not commonly vsed for alle men, but only for the kynges, priestes, and noble men.





Cap. 10.

The iustice which the inhabitantes of Tarnassari
obserue.

IF any kyll a man, he is adiudged to death, as in the citie of Calecut. Of giuyng and receyuyng, iustice is ministred, as prooffe may be made by writing or witnesse. They wryte in parchement lyke vnto ours, and not in barkes of trees as doe they of Calecut. When they contende for any thyng, they resorte to the gouernour of the citie, to whom the kyng hath giuen full auctoritie of iurisdiction: and if any merchaunt straunger dye there without children, he may make no inheritor, but all his goods is due to the kyng: when the kyng is dead, his chyldren succede in the kyngdome. When the inhabitantes dye, theyr goods are equally diuided among theyr chyldren.





Cap. 11.

**Howe the Mahumetans are buried in the citie
of Tarnassari.**

WHEN any of the Mahumetan merchants dye,
they are embaulmed with many spices
and sweete gummes, and theyr bodies put in Coffins
of wood: with chiefe regarde that theyr heades lye
toward the citie of Mecha, which is from thence
Northwarde.





Cap. 12.

The dyuers sortes of theyr shyppes or other
vesselles.

THEY haue Brigantines very shalowe, and with
flatte bottoms, which drawe but small
depth of water. Some also vse foistes, hauyng two or
double forepartes, and two Masters, and are open with-
out any couerture. There is an other kynde of shyppes
of burden: Of the which, some beare the burden of
a thousande tunnes. In these they carry Botes and
other small vesselles, to the citie of Melacha, when they
goe for spices.





Cap. 13.

Bangella, a great and ricbe citie of India, and the
great power of the kyng.

IT is now tyme to speake further of our viage, and
of our proceeding therein. Therefore packyng
vp our wares, and committynge vs to the sea, we came
in twelue dayes saylyng to a citie named Bangella,
distant from Tarnassarie seuen hundred myles. This
citie in fruitfulnessse and plentifulnesse of all thinges,
may in maner contende with any citie in the worlde.
The kyngdome and dominion of this citie is exceedyng
large. The kyng hath an army of two hundred
thousande footemen and horsemen Mahumetans, and
is of so great power, that he keepeth sore warres with
the kyng of Narsinga. The region is so plentifull in
all thynges, that there lacketh nothyng that may serue
to the necessarie vses or pleasures of men: for there
are in maner all sortes of beastes, good and holsome
fruites, and plentie of corne: Spices also of all sortes.
Lykewyse of bombasine and sylke, so exceedyng great
aboundance, that in these thinges I thinke there is

none other region comparable with this, and therefore here are very many rich merchantes, for euery yeere departe from hence, fyftie shyppes laden with clothe of bombasine and sylke, into the cities and countreys of Turchia, Syria, Arabia, Persia, Ethiopia and India. There are also many merchaunt straungers, whiche buye precious stones of the inhabitauntes.





Cap. 14.

Of certayne Christian merchantes which exercise
merchandies there.

HERE we founde many Christian merchantes which were borne in the citie of Sarnau, as they tolde vs. They resorte thither, as to a great marte, with cloth of silke and wood of Aloes, and Laser, which yeldeth the sweete gumme named Laserpitium, commonly called Belzoi, beyng a kynde of myrre. They bryng also Castoreum, and diuers other sweete sauours. The sayde Christians tolde vs also, that there be in that kingdome, many Christian Princes, subiect to the great Cham, of the citie of Cathai. The apparell of these Christians, was Chamlet, loose and very full of pleytes, and lyned with bombasine cloth. On theyr heads they weare certayne coppen or sharpe poynted cappes, of two handfull hygh, of scarlet colour. They are white men. They acknowledge one God in Trinitie, and are baptised

after our maner. They beleue the doctrine of the Apostles and Euangelistes. They wryte backwarde, after the maner of the Armenians. They celebrate the birth and buriall of Christ, and obserue fastyng the fourtie dayes of Lent as we doe. They celebrate also certain saintes dayes. They vse no shooes, but weare loose hose of silke, garnished with dyuers Iewels. On theyr fingers they weare Ringes, with stones of incomparable splendour. At meate, they vse no table, but eate lying on the grounde, and feede of all sortes of fleshe. They affyrmed also, that there are certayne Christian kynges (whiche they call Rumi) of great power, confynyng or borderyng on the dominions of the great Turke. When these Christians had seene the precious merchandies of my companion, and specially a great braunche of Corall, they earnestly desired him to goe with them to a certayne citie, where they promised him that by theyr procurement he shoulde sell his ware at great auantage, if he would buye Rubie stones, and that he might therby easily geat aboue ten thousande peeces of golde: Affirming that those kynde of stones were of muche greater value in Turkey. Whereunto my companion answered, that he would goe with them if they would departe in shorte space. We will (sayde they) departe euen to morrow: for here is a foist whiche departeth hence to morowe, and taketh her viage to the citie of Pego, whyther we desyre to bryng you. My companion consented the rather to his request, bicause he was aduertised that he shoulde fynde there certayne Persians his countreymen. Therefore with this good

companie departyng from the citie of Bangella, and saylyng ouer a great gulfe lying on the South syde, wee came at the length to the citie of Pego, a thousande myles distaunt from Bangella.





Cap. 15.

Pego, a famous Citie of India.

THE citie of Pego, is not farre from the sea, and is situate vppon the continent or fyrme lande. A very fayre ryuer runneth by the citie, by the which merchandies are caried to and fro. The kyng of the citie, is an Idolater. The inhabitauntes, in apparell, liuyng, and maners, are lyke vnto them of Tarnassari : but of whiter colour, as in a colder region, somewhat lyke vnto ours. The citie is walled and the houses buylded, and very fayre, of stone and lyme. The kyng hath a myghtie armie both of footemen and horsemen, and hath in his armie Pensionarie Christians, borne euen in the same region. Theyr wages, is euery moneth sixe of those peeces of golde which they cal Pardaios, and is payde them out of the Kynges treasury. They haue abundance of corne and flesh, as in Calecut. Here are but fewe Elephantes, yet other beastes and foules, as in Calecut. Here are also trees for buyldyng, and to make shyppes, the fayrest that euer I sawe : also exceedyng great Reedes, as byg

as the bodie of a grosse man, or a tubbe. Here are likewyse siuit Cattes, or Muske Cattes, and of small pryce, as three for one peece of golde. There are fewe merchandyes in this citie, except precious stones, and specially Rubies: which neuerthelesse are brought thither from an other citie named Capela, beyng towarde the East thirtie dayes iourney, where are also founde precious stones named Smaragdes or Emeraldes. When we arryued at Pego, the kyng was absent fyue and twentie dayes iourney, in a place where he kepte warre agaynst the Kyng of Aua. But shortly after, he returned with great tryumphe for the victorie which he had agaynst his enemye.





Cap. 16.

The munificence, humilitie, and great richesse of the Kyng of Pegu.

THIS kyng vseth not suche pompes and magnificence as doeth the kyng of Calecut: But is of suche humanitie and affabilitie, that a chylde may come to his presence and speake with him, being neuerthelesse very ryche. It is in maner incredible to speake of the ryche Iewelles, precious stones, pearles, and especially Rubies, which he weareth, surmounting in value any great citie. His fingers be full of Ringes, and his armes all full of braselettes of golde, all beset and moste gloriously shynyng with suche precious stones. His legges also and feete beyng garnyshed in lyke maner. His eares lykewyse are so laded with suche Iewelles, that they hang downe halfe a handfull. The splendour or shynyng of these Iewelles is so great, that if one see the kyng in the dark night, he shineth in maner as it were the beames of the sunne. At good opportunitie the Christian merchantes spake to the kyng, and certified him that my companion had brought sundry merchaundies of great estimation.

The kyng answered, that they shoulde come to him the day followyng, bycause that, that present day, he he shoulde sacrifice to the deuyll. Therefore the nexte day he sent for vs, willyng that my companion shoulde bryng with him suche merchandies as he had. The which the kyng toke great pleasure to behold, and not without good cause: for among other thinges, there were two great branches of corral, of such bignesse and fayrenesse, as no man there had euer seene the lyke. The kyng astonished at these thinges, asked the Christians, what men we were. They answered that we were Persians. Then sayde the kyng to his interpretour, aske them if they will here make sale of theyr merchandies. To whom then my companion sayde thus, Most honorable Prince, all these are yours, take them, and vse them at your pleasure. Then sayde the kynge agayne, These two yeeres past I haue kepte continuall warre with the kyng of Aua, and therefore my treasure of money is consumed: But if you will bargaine by the way of exchange, for precious stones, and especially Rubies, I will so deale with you, that it shall not repent you. Then sayde my companion to the Christians: I pray you gyue the kyng to vnderstande, that I desire none other thyng then the beneuolence of his highnesse, and therefore that I desire him to take of my merchaundies what lyketh him best, and that without money, or permutation of any other thing. When the kyng hearde this, he answered, that he had hearde by reporte that the Persians were very curtuous and liberall men, and that he neuer knewe so liberall a man as this was, and swore by the

head of the deuyl, that by this occasion he would proue which of them two should be most liberall, and therefore callyng vnto him a Page of his chamber, commaunded him to fetch a casket of precious stones. This casket was of the breadth of a spanne and a halfe, euery way square, and full of Rubies: hauyng also within it sundry receptacles or boxes, where the stones were sorted in order. When he had opened the casket, he commaunded it to be set before the Persian, willing him to take of those precious as many as he would. But my companion the Persian, yet more moued to liberalitie by this the Kinges munificence spake to the kyng these woordes, O most honorable Prince, I perceyue your beneuolence to be suche towarde me, that I swear by the holy head of Mahumet, and all the mysteries of his religion, whereunto I am professed, that I freely and gladly gyue vnto you all my merchaundies: for I doe not trauayle about the worlde for gaynes of riches, but rather of desyre to see the worlde. In the which thereto, I neuer founde any thyng wherein I so greatly reioyced, as in the beneuolence and fauour which your maiestie hath shewed me. The kyng answered, Wylt thou yet contende with mee in liberalitie? And with those woordes, tooke out of the casket, (of euery boxe some) as many Rubies as he coule holde in his hande, and with this rewarde (whiche was two hundred Rubies) shewed his kyngly munificence and beneuolence towarde the Persian, saying vnto him, Take these, I pray thee, for thou shalt not refuse them. He gaue also to eche of the Christians two Rubies, which were woorth a thousand

crownes to be solde : but those which he gaue the Persian, were esteemed woorth a hundred thousand crownes. This Kyng therefore doubtlesse in munificence passeth all the kynges of the worlde, and in maner no lesse in richnesse : for he receyueth yeerely of his subiectes two hundred thousand peeces of golde. This region bryngeth foorth all sortes of colours, and great plentie of bombasine and silke : but these great riches, the kyng consumeth on his souldiers. Not long after, newes were brought that the kyng of Aua was comyng with a myghtie force, whom the kyng in maner with an innumerable army went to resist. Here also in certayne places we sawe women burned, after the maner of Tarnassari.





Cap. 17.

Citie of Melacha, and great ryuer of Gaza.

WITHIN two dayes after, taking ship, we sailed westwarde towarde the citie of Melacha, and arryued there in eight dayes saylyng. Not farre from this citie, is a famous ryuer named Gaza, the largest that euer I sawe, conteyning 25 myles in breadth. On the other syde, is seene a very great Ilande, whiche they call Sumetra, and is of old writers named Taprobana. The inhabitauntes say that it conteyneth in circuite fyue hundred myles. When wee came to the citie of Melacha (which some call Melcha) we were incontinent commaunded to come to the Soltan, being a Mahumetan, and subiecte to the great Soltan of Chini, and payeth him tribute. Of whiche tribute, they say the cause is, that more then forescore yeeres past, that citie was buylded by the kyng of Chini, for none other cause, then only for the commoditie of the hauen, being doubtlesse one of the fayrest in the Ocean, and therefore it is lykely that many shyppes should resorte thither for merchan-

dies. The region is not euery where fruitfull, yet hath it sufficient of wheate and fleshe, and but little wood. They haue plentie of foules, as in Calecut: but the Poppingays are much fayrer. There is also founde Sandalum, and Tynne. Lykewyse Elephantes, horses, sheepe, kyne, Pardalles, Buffles, Peacockes, and many other beastes, and foules. They haue but few fruites, and therefore there is no merchandies to be solde but spices and silke. The people are of blackyshe ashe colour. Theyr apparell is like to the Mahumetans of the city Memphis, otherwise named Cayr, Alchayr, or Babylon of Nilus. They haue very large foreheades, rounde eyes, and flatte noses. It is dangerous there to goe abrode in the night, the inhabitantes are so giuen to murder and robbery, for they kill one another lyke dogges, and therefore the merchantes remayne in their shyppes all the nyght. The people are fierce, of euyll condition, and vnruely, for they will obey to no gouernour, being altogeather giuen to sedition and rebellion, and therefore say vnto theyr gouernours, that they will forsake the countrey, if they stryue to bynde them to order, whiche they say the more boldly, bycause they are neare vnto the sea, and may easily departe into other places for these causes, we spent no long tyme here: but hyring a Brigantine, we sayled to the Ilande of Sumatra, where in fewe dayes sayling, we arryued at a citie of the Ilande named Pyder, distaunt about fourscore myles from the continent or firme lande.



Cap. 18.

The Ilande of Sumatra, or Taprobano.

WE haue sayd here before that the Ilande of Sumatra, conteyneth in circuite fyue hundred myles. The citie where we fyrst arryued in the Iland, is named Pider, hauyng a very fayre port. I belecue verily this Ilande to be Taprobana, as also most autours do agree. It is gouerned by foure kynges, and all Idolaters, in fashions, apparell, and maner of lyuyng, not muche differyng from the kyng of Tarnassarie. The women burne them selues after the death of theyr husbandes, as do they of whom we haue spoken before. They are of whitishe coloure, with large foreheades, rounde eyes, and of brasyll colour. They weare theyr heare long, and have very brode and flatte noses and are of despicable stature. Iustice is there well obserued. Their mony is of golde, syluer, and tynne. The golde coyne, hath on the one syde, the grauen head of a deuyll: and on the other syde, a wagon or charrette drawn with Elephantes. The syluer mony hath the lyke coyne: tenne of these,

are valued for one of gólde. But of the tynne coyne
25 make the value of one of golde. Here are
seene more Elephantes, bygger, and feyrer then in any
other place that I haue been. This people hath no
experience of warres, but are geuen altogeather to
gaynes and merchandies. They are hospitable, and
enterteyne strangers frendly.





Cap. 19.

Of an other kynde of Pepper. Also sylke, and
the precious gumme called Laserpitium, or
Belzoe.

IN the sayde Iland is a kynde of long Pepper in
great abundance. Pepper in theyr language,
is called Molaga, and is much longer and whiter then
that which is brought hither: yet lighter and hotter:
it is sold there not by weight, but bi measure as
wheat with vs. It is there in so great abundaunce,
that there is caryed from hence yeerely twentie shyppes
laden with Pepper. This is caryed to Cathay, and
is there well solde, by reason of the coldnesse of the
region. The tree that beareth this kynde of pepper,
hath a greater body, and larger and flatter leaues, then
the pepper tree of Calecut. This Ilande beareth also
plentie of sylke, whiche for the most parte, is made
after our maner. There is another sorte, which the
trees bryng forth of them selues in the wooddes and
felcles, without menage or dressyng: but this is woorse
than the other. Here also groweth the Laser tree,

whiche bryngeth forth the precious gumme named Laserpitium or Belzœ, as the inhabitantes and merchautes tolde vs: but because I haue not seene it, I wyll speake no more of it.





Cap. 20.

Three sortes of the tree of Aloes.

FORASMUCH as varietie delighteth, and
the wel disposed mind can
neuer be satiate with contemplation of the marueylous
and sundry woorkes of God in nature, therfore that
the reader may take the more pleasure, or at the least
feelesse tediousnesse in the reading of these thyngs,
I haue thought good to wryte somewhat more of suche
thynges as I haue seene. You shall therefore vnder-
stande, that there is no great plentie of true Aloes or
Laserpitium brought to vs, because it is brought
hyther from the furthest partes of the worlde. Vnder-
stande furthermore, that there are three kyndes or
sortes of Aloes, greatly differyng in goodnesse. The
perfectest, they call Calampat, whiche the aforesaide
Ilande bryngeth not forth : But it is brought from the
cite of Sarnau, not farre from the place where the

sayde Aloes Calampat is engendred, as the Christian merchauntes or companions tolde vs. There is an other kynde of Aloes, named Iuba (or Luba) brought hyther by this ryuer, I knowe not from whence. The thyrd kynd, is named Bochor. The saide Christian merchants tolde vs also, that none of the fyrst and best kynde of Aloes is brought vnto vs, because it commeth from the kyngdomes of Cathay, Chini, Macym, Sarnau, and Grauy, countreys muche rycher than ours, hauyng muche greater abundance of golde, and kynges of great power and rychesse then are ours : And also that the sayde kynges take great pleasure in such kynd of sweete sauoures, and vse them muche more then our princes do : So that by this meanes, the true kynde of Aloes is woorth euen in the citie of Sarnau, tenne crownes the pounce weyght.





Cap. 21.

How the Gummes of Aloes and Laserpitium, are proued.

WE came by certaine experience to the knowledge of the two sweete gummes of Aloes and Laserpitium, as we were taught by the sayd Christian merchants our companions : for one of them had a certayne portion of them both, and had of that best sorte of Aloes, named Calampat, about the quantitie of two ounces : of the which, my companion takyng a peece in his hande, and holdyng it fast and close for the space that one may thryse saye the Psalme of Miserere mei Deus, the Aloes thereby beyng heat, at the openyng of his hande gaue a sauoure of incredible sweetnesse, and suche as I neuer felt of any other thyng. He tooke also of the common Laserpitium or Belzœ, the quantitie of a Walnutte, and agayne halfe a pounce of that whiche commeth from the citie of Sarnau, to compare the one to the other : And so puttyng them both in sundry chafyng dysches, with burnyng coles in a close chamber, that whiche was of the byggenesse of a Walnute, in sweete sauour far

exceeded the other which was a halfe a pounce in weight, and woulde doubtlesse so haue done though it had ben of two pounce weight. In this region is also found Lacca, or Lacta, wherewith is made a shynying redde colour. It is the gumme of a tree, not much vnlyke our Walnutte tree. There are also sundrye kindes of beastes, suche as we haue.





Cap. 22.

Of diuers merchantes in the Flande of Sumatra, or Taprobana.

IN the sayde citie of Pyder, in the Ilande of Sumatra, I sawe many curious workes, very artificially wrought, as fyne Cophines or baskets, garnished with golde, solde for two crownes the peece : I sawe also there in one streete fyue hundred exchaungers : there are so many bankers. Hither, as to a famous mart, resort innumerable merchantes. The inhabitantes weare Mantels of sylke, and Syndone, made of Bombasine. The region hath plentie of wood and trees, very commodious to make such shippes as they cal Gunchos, hauyng three mastes, two fore partes, and also two sternes or gouernals on both sydes. When they sayle in the Ocean, and haue nowe geuen wynde to the sayles, yf afterwarde it shal be needefull to haue more sayles, not changyng the fyrst, they go backward without turnyng the ship, and vsyng only one mast. They are most expert swymmers, and haue skyll to make fyre in an instant. Theyr houses are of stone, and very lowe. In the

place of couerynges or tyles, they vse the skynnes or hydes of a fyshe, called Tartaruca, founde in that sea of India. I saw so hugious a hyde of this monster that it wayed a hundred and three poundes. I sawe there also great teeth of Elephantes, as one waying three hundred and thirtie pounce weight. Lykewise serpentcs of incredible bygnesse, and muchc bygger then in Calecut. Here our companions, the Christian merchants, for affayres they had to do other wayes, woulde haue taken their leaue of vs. Then my companion the Persian spake vnto them in this maner: Although (my frendes) I am not your countreyman (yet beyng all brethren, and the chyldren of Adam) I take God to wnesse that I loue you as yf you were mine owne brethren, begotten of the same parentes: and therefore, consydering how frendly we haue kept company togeather so long tyme, I assure you I can not, without great greefe of mynde, beare your departing from vs. And although you would departe from me, wyll you now forsake this my companion, a man of your fayth and religion? Then sayde the Christians, howe hath this man, beyng no Persian, receyued our fayth? Then sayde my companion, Truly he is now a Persian, and was once bought at Ierusalem. When the Christians hearde the holy name of Ierusalem, they lyfted vp theyr handes to heauen, and prostratyng them selues on the grounde, kyssed it thyrse: theu rysing, they asked him of what age I was, when I was brought from Ierusalem. Of the age of fyfteene yeeres sayde my companion. Then sayde they agayne, he may then remember his countrey. Then

answered my companion, he dooth remember it in deede, and I haue taken great pleasure of suche thynges as he hath tolde me of his countrye. Then sayde the merchaunts, Although of long time we haue desyred to returne to our countrey, beyng more then three hundred myles hence, neuerthelesse at your request we will beare you company to the place whyther you desyre to go. Preparying therefore all thynges parteyning to the voyage, we tooke shyping, and in 15 dayes saylyng, came to an Ilande named Bandan.





Cap. 23.

The Ilande of Bandan, where Nuttemegs and
Mace are founde.

IN this voyage to the Ilande of Bandan we founde about 20 Ilandes, some inhabited, and some desarte. This Ilande is very saluage, barren, and very lowe, and conteyneth a hundred myles in circuite. It hath neyther kyng nor gouvernour, but is inhabited with a rascall and beastly kynde of men, lyuyng without law, order, or gouernment. They haue lowe houses, or rather cotages of wood, rysyng but litle from the ground. Their apparell is onely a sherte. They go barehaddes and barefooted, with theyr heare hangyng downe, and haue brode and rounde forheaddes. They are of coloure inclynynge to whyte, and of despicable stature. They are Idolaters, and woorse then are the inhabitantes of Calecut, called Poliar, and Hyrana. They are also of dull wytte and litle strength, and in kynde of lyuyng altogether beastly. The soyle beareth no fruite, excepte onely Nuttemegges : the bodye of the Nuttemegge tree, is lyke to the bodye of a Peache tree, and hath lyke branches and leaves, but the leaues are somewhat narrower. Before

these Nuttes come to rypenesse, the Mace florysheth lyke vnto a redde rose : but when the Nutte waxeth rype, the Mace closeth it selfe and embraseth the Nutte and shel, and are so geathered together without order or distribution, by scamblyng, catche that catche may, for that al things are there common. The tree yeeldeth fruite of his owne fruitefulnesse, without graffying or cuttyng, or any other art. These Nuttes are solde by weyght, and 26 pounce weyght, is solde for the value of three souses (that is) halfe a Carline, of such money as is vsed in Calecut. This people hath none other order of iustice, then by the lawe of nature, and therfore they lyue without such contentions as proceede of thynne and myne. When we had beene heere three dayes, my companion asked the Christian merchantes, where was the region whiche brought forth Cloues : They aunswered, that Cloues were founde in an Ilande named Monoch, sixe dayes saylyng from thence. Therfore proceeding on our voyage, we came thither in the space of seuen dayes.





Cap. 24.

The Ilande of Monoch, where Cloues growe.

THIS Ilande is very narowe, yet in length exceedeth the Ilande of Bandan: for, were it not only for mans shape, they should in maner differ nothyng from beastes. Their colour is whyter, and the region colder. This Ilande bryngeth forth Cloues, as do also many other litle and desolate Ilandes lying about it. The body of this tree, is not much vnylike the Boxe tree, and hath leaues lyke vnto the Cinamone tree, but rounder, and almost lyke the Bay leafe. When they waxe ripe, the inhabitauntes beate them downe with reedes, laying fyrst mattes vnder the trees. The grounde is sandie, and the region so low vnder the Horizon, that the North starre can not be seene there. They sell Cloues for the double price that Nutmegs are solde, and sel them by measure: for they are vtterly without knowledge of weyghtes.





Cap. 25.

The Ilande of Bornei.

AS we were together talkyng of our voyages, the Christian merchantes spake vnto me in this maner. Our dearly beloued freende, forasmuch as by the grace of God, we are come thus farre in safetie, yf it please you, we wyl go see one of the fayrest Ilandes in the worlde, and very ryche, and suche as I beleeeue you never sawe: but we must fyrst go to an other Iland named Bornei, for there shal we haue bygger vessels: for we must needes passe a deepe and rough sea. Then sayde my companion, do as shall please you, for we are contented to go with you. Therefore hyryng a greater foyst, we directed our iorney to that Ilande both by daye and nyght, sayling alway southwarde: By the way we passed foorth the tyme with pleasant talke. The merchaunt men asked me many thynges of the ceremonyes and solemnities of the Christian religion vsed among vs: And when I made mention of the Veronica (commonly called the

Vernacle of the face of Chryst) and of the heads of Peter and Paule the chieftest of the Apostles, and also of many other saintes, they aduertysed me secretly, that if I woulde go with them, I shoulde become a great man for the knowledge of suche great thynges. But beyng deterred by the greatnesse of the iorney and fearyng that then I should neuer haue come home, I refused to go with them. At the length we came to the Iland of Bornei, distant from Monoch about two hundred myles, and is somewhat bygger, but muche lower beneath the Horizon or Equinoctiall. The inhabitantes are Idolaters, of sharp wyt, and maner of lyuyng not greatly to be discommended. Their colour inclyneth more to whytenesse. They weare not all one maner of apparell, for some weare shirtes of bombasine cloth, other mantells of chamlet, and other also sharpe cappes of red coloure. They obserue iustice and good order. This Iland yeeldeth yeerely great abundaunce of Camphora, which they sayd to be the gumme of a tree: but I dare not affyrme it, because I haue not seene it. Here my companion hyred a lyght shyppe or barke for a hundred peeces of golde.





Cap. 26.

The observations vsed in the nauigation to the
Iland of Giagua.

AFTER that we had made prouision of vittayles
sufficient for the voyage, we directed
our iorney to the Ilande of Gyaua, and came thyther
in the space of fyue dayes, saylyng euer towarde the
south. Our Pilot vsed the maryners boxe or compasse,
with also the lode stone and sea carde, after the maner
of ours. Therefore when my companyon sawe that
the Septentrions or north starres coulde not be scene
there, he asked the Christians howe they could sayle
on that sea without the guide of the north star: and
asked also, by what other star they were guided: The
Pilote aunswered, that the inhabitantes of these
regions obserue principally fyue starres, and also
one other starre, opposite or directlye contrarye to
the Septentrions or North starres, whereby they
gouerned their viages in these regions: and sayd that

he also vsed the lode stone, because it euer mooueth to the North: and sayde furthermore, that on the other syde of that Ilande, is a certayne people, whiche in saylyng obserue certayne starres, contrary to the Septentrions, for that the sayde people are Antipodes to them of Europa Sarmatiæ, and that they inhabite as colde a region and climat, and as neare vnto the pole Antartike, as is manifest by the shortnesse of the day, beyng but foure houres long in their wynter: of whiche talke we tooke great pleasure.





Cap. 27.

The Ilande of Gyaua, and the maners of the
people.

THEREFORE proceeding on our iourney fyue
dayes saylyng we came to the
sayde Ilande, beyng very great and large, and hauyng
in it many kyndomes, and kynges, beyng all Idolaters,
and of diuers maner of lyuyng: for some of them
honor Idolles, after the maner of Calecut: some also
honor the Sonne, and some the Moone: other take
kyne for theyr Idolles: and some, the fyrst thyng
that they meete in the mornyng, take for the Idol of
that day: also other honor the picture or similitude
of the deuyll. This Ilande bryngeth foorth sylke,
whiche groweth of it selfe in the wooddes, and also
the fayrest Smaragdes or Emeraldes that are in the
world: there is likewyse plentie of Golde, and Copper.
The soyle is fruitefull of Corne, and all sortes of
fruites, as in the citie of Calecut. There is great
abundance of flesh of all sortes, as with vs. The
inhabitanes are faythfull, and true dealyng people:
they are the same colour and stature that we bee, but

haue larger forheades, very great eyes, and of brasyll or redde colour, and flatte noses, wearyng theyr heare long. There is a great multitude of foules and birdes, but vnylike vnto ours, except Peacockes, Turtle dooue, and Crowes. They greatly obserue iustice, and good order. For theyr apparell they vse mantels, or clokes, of Bombasine cloth, or sylke, or Chamlet, euer wearyng out one arme. They vse no coates of fence, or armure because they haue no warres: but when they traueyle on the sea, they vse bowes, and impoysoned arrowes made of Reedes. They vse also certayne long and holowe staues (which we call Trunkes) through the which after our maner, they blowe little arrowes, so infected with poyson, that if they rayse never so little blood, death foloweth incontinent. They haue no Gunnes or other ingines. They eat all sortes of fleshe, fyshe, and frutes, yet some feede of one kynde of meate, and other of other, as them listeth.





Cap. 28.

**Theyr cruell maners in selling their parentes to
the Anthropophagi to be eaten.**

THE inhabitantes of the sayd Ilande (they I mean
which feede of fleshe) when they see theyr
parentes so feeble by age, that they serue for no vse,
but are tedious both to them selues and other, they
bryng them to the market or fayre, and sell them to
the Anthropophagi, which vse to eate mans fleshe.
They that buye them, kyll them out of hand
and eate them. Likewyse when any young per-
son among them falleth into any suche sicknesse,
that by the iudgement of theyr wyse men he can not
escape, to the ende that he should not vnprofitably
lynger in paynes, his brethren and kynsfolkes sell hym
to the Anthropophagi. When my companion, beyng
detested with these cruell maners, shewed in counte-
nance that he detested this horrible inhumanitie, a
certayne merchaunte of the inhabitantes sayde thus

vnto hym : O Persians, no sacrifice can redeeme your sinnes, in that you giue so fayre fleshe to the woormes to be eaten. Therefore abhorryng these beastly maners, we returned to our shyppe, not intendyng any longer to tarry there.





Cap. 29.

The strange course of the sunne in the Fland of
Gyaua.

WHYLE we remayned here, the Christian mer-
chantes euer desirous to shew vs new
and strange thinges, whiche we myght declare at our
returne into our countreys, sayde thus vnto vs, My
friendes, make reporte in your countrey of a straunge
thyng whiche I will now shewe you. Beholde (sayde
they) the place of the Sunne in the South at hygh
noone, and thereby consider howe farre this region is
from your countrey. We then behelde the Sunne to
runne toward the ryght hand: and agayne, to shewe
or marke a sphere, about two handfuls brode, towarde
the lefte hande, which doubtlesse seemed to vs very
straunge. And this (as they saye) is ever seene in the
moneth of Iuly. But I now scarcely beare this in
mynd, for I there forgot euen the names of our
monethes. But this is certayne, that in this region,
the tymes and seasons of the yeeres are lyke vnto ours,

and of lyke temperature of heat and colde. Here my companion bought two fayre Emeraldes for a thousande peeces of golde, and also two gelded children for two hundred peeces of golde : for heere are certayne merchantes that buy none other ware, then such gelded children.





Cap. 30.

Of our retorne from the ilande of Gyaua.

AFTER that we had remayned here fyftiene dayes, wery of the maners of the inhabitantes, and of the coldnesse of the countrey that time of the yeere, we determynd to proceede no further: for this cause also, that there remayned in maner none other region woorthie to be seene, and therefore hyring a lyght shyp, we departed from thence, sayling Eastwarde for the space of fyftiene dayes, and came at the length to the citie of Melacha, where remayning three dayes, we tooke our leaue of our companions the Christian merchautes, with friendly embrasinges, and sorowfull myndes. Which departure (I take God to witnesse) greeued me so sore, that if I had been a single man without wyfe and children, I would neuer haue forsaken suche friendly men. We therefore departed, and they remayned there, saying that they would shortly returne to the citie of Sana: and we takyng a foist, returned to the citie of Cyromandel. By the way, the gouernour of

the shyp tolde vs, that about the Ilandes of Gyaua and Taprobana, there are about seven thousande little Ilandes. When we arryued at Melacha, my companion bought as muche spices, sweete sauours, and silke, as cost hym fyue thousande peeces of golde: But we came not to the citie of Cyromandel in lesse space then fyftiene dayes saylyng. There we vnlayded our foist, and after we had remayned there twentie dayes byryng an other foist, we came at the length to the citie of Colon, where we founde 22 Christians, of the realme of Portugale. And fearyng that they would take me for some espion, I began to imagine howe I myght depart from thence: But seeyng that they were so fewe in number, I chaunged my purpose, especially for that there were many merchaunt Mahumetans whiche knewe that I had been at Mecha, to see the bodie of Mahumet. But within the space of twelue dayes, we came to Calecut by the ryuer.





Cap. 31.

Algayne of the citie of Calecut after our returne
thytber.

AFTER so many long and daungerous peregrinations and viages, in the which we haue been partly satisfied of our desyre, and partly weeryed by many suche occasions of inconueniences, as chaunce in the way (as they can well consider that haue been used to suche longe iorneyes) we determyned to proceede no further, but to thynke only of our safe returne into our native countrey, and therefore I will breiefely declare what chaunced to me in the way: the rather that other men, takyng example by my traueyles, may knowe the better howe to gouerne them selves in the lyke, if lyke ardent affection shal moue them to take suche viages in hande, as I am sure noble spirites of many valiant men will moue them thereto. Therefore enterying into the citie of Calecut, we found there two Christians, borne in the citie of Milan, the one named Iohn Maria, and

the other Peter Antonie. These were Iewellers, and came to Portugale with the kinge's licence to buye precious stones. When I had founde these men, I reioyced more then I am able to expresse: for we went naked after the maner of the inhabitantes. At our fyrst meetyng, seeyng them to bee whyte men I asked them if they were Christians, They sayde, yea. Then sayde I, that I was also a Christian, by the grace of God. Then takyng me by the hands, they brought me to theyr house, where for ioye of our meeting, we could scarcely satisfie our selues with teares, embrasynges, and kyssyng: for it seemed nowe to mee a straunge thyng to heare men speake myne owne language, or to speake it my selfe. Shortly after, I asked them if they were in fauour with the kyng of Calecut. We are (sayde they) in great fauour with him, and very familier. Then againe I asked them what they mynded to doe. We desyre (sayde they) to return to our countrey, but we know not the meanes how. Then sayde I, retorne the same way that you came. Naye (sayde they) that may not bee: for we are fledde from the Portugales, bycause we haue made many peeces of great ordinaunce and other Gunnes for the kyng of Calecut, and therefore we haue good cause to feare, and nowe especially, for that the nauie of Portugale will shortly be heere. I answered, that if I might escape to the citie of Canonor, I doubted not but that I would geat theyr pardon of the governor of the Navie. There is small hope thereof (sayde they) we are so famous and well knowen to many other kynges in the way whiche fauour the Portugales, and laye wayte to take vs, for

wee haue made more then foure hundred Gunnes, little and great, and therefore wee are out of all hope to to escape that way. In whiche theyr talke, I perceyued howe fearfull a thyng is a gilty conscience, and called to remembraunce the saying of the Poet,

“Multa malè timeo, qui feci multa protervè,”

That is, I feare much euyll, because I haue done muche euyll. For they had not only made many suche peeces of artillerie for the infidelles, to the great damage of Christians, and contempte of the holy name of Christ and his religion, but had also taught the Idolatours, both the making and vse of them. And at my beyng there, I sawe them gyue a modell or moulde to certayne Idolatours, whereby they myght make brasen peeces, of suche bygnesse that one may receyue the charge of a hundred and fyue Tancardes (Cantaros) of powder. At the same tyme also, there was a Iewe, which had made a verye fayre Brigantine, and foure great peeces of artillerie of Iron. But God shortly after gaue him his due reward: for when he went to washe him in the ryuer, he was drowned. But to returne to our sayde Christians. God is my witnesse howe earnestly I perswaded them, neuer thereafter to make any more artillerie or Gunnes, to the great contempt and indignation of God, and detriment of our holy fayth. When I had sayde these woordes, the teares fell from the eyes of Peter Antoinie. But Iohn Maria (who perhappes had not so great desire to returne to his countrey) said that was all

one to him, to dye there, or in the citie of Rome : and that God knewe what he had decreed of him. Within two dayes after, I returned to my companion, who marueyled where I had been, fearing I had ben eyther sicke, or departed. I tolde him that I was all nyght in the Temple, lest he should suspecte my great familiaritie with the Christians.





Cap. 32.

The commyng of the Portugale shippes, to the citie
of Canonor.

WHYLE I remayned here in the lodging of my companion, there came to him two Persian merchants from the citie of Canonor, saying that they had som euyl newes to tell him : wherwith seemyng to be somewhat troubled, he asked what was the matter : There are come (sayde they) twelue shyppes of Portugale, which we haue seene with our eyes. Then sayde he, What maner of men are those ? They are (sayd the Persian) Christians, armed with harnesse of shining Iron, and haue builded an inexpugnable fortresse in the citie of Canonor. My companion hearyng those woordes, turned to me, and sayde, Lodouicke, what maner of men are the Portugales ? To whom I answered, that they were a mischeeuous people, gyuen to none other thyng then piracie and robbing on the sea. He was not so sorie to heare this, as I was glad of theyr commyng.



Cap. 33.

Howe I playde the Phisitian, and counterfect holinesse, lest by my colour I should be taken for a spye for the Portugales, before I could come to their ships.

AFTER the rumor was spred of the Portugales arryuyng, I began to thinke what was best to be done, and thought nothyng more safe and easie among this people, then to geat some opinione of holinesse by hipocrisie, and therefore all the day tyme, I lurked in the Temple, liuyng without meate, as all the people thought: but in the nyght, I ate fleshe in the house of Peter Antonie, and Iohn Maria. And by this meanes, none had other opinion of me, but I was a Sainct, and therefore might after a fewe dayes goe abroad in the citie without suspition: and to helpe the matter withall, it chaunced in the meane tyme, that a certain rich Mahumetan of the citie of Calecut was very sicke, hauing his belly so bounde, that he could not doe the necessities of nature. And bycause he was a friende to my companion, and

his disease increased, he asked me if I had any skyll in phisicke: I sayde, that my father was a Phisitian, and that I had learned many things of him by experience. Then I pray you (sayd he) do what you can to helpe this my friend. We went therefore togeather to the sicke man, whom my companion asked where he felt him selfe most greeued. In my head (sayd he) and my stomacke, hauyng also my belly so sore bounde, that I can not goe to the stoole. Then my companion agayne in his presence, desired me to consider his infirmitie, and take vpon me to minister vnto him some medicine. My companion had tolde me before, that he was a great eater and drinker. Therefore, takyng him by the hande and feelyng his pulse, I sayde that his stomacke and bowelles were full of choler, by reason of surfeytyng, and therefore that it shoulde be good for him to take a glisters. Then sayde the sicke Do what you wil, I wil abyde your order. Then made I a glisters of egges, salt and suger, adding also butter and certayne hearbes, such as came first to my memorie vpon the sodayne, and in the space of a day and nyght, I gave him fyue glisters, but all in vayne: for besyde the paynes which he endured, he was rather woorse than better, insomuche that it repented me of my enterprise: But it was nowe best to set a good face on the matter and attempte an other way, but the last erreure was woorse than the first. Yet still putting him in good hope, I vsed him thus. I made him lye grouelyng on his belly, and then tying cordes on his fecte, I raysed vp the hynder partes of his body, so that he rested only vppon his brest and handes, and as he

laye, ministred a glyster vnto him, and let him so hang for the space of halfe an houre. My companion beholding this straunge kynde of practise, sayde vnto me, Lodouicke, is this the maner of mynistring to sicke folkes in your countrey? It is, sayde I, yet neuer but in case of extremitie. Then smylyng, he sayde, I beleeeue it will heale him one way or an other. In the meane tyme the miserable man cryed, saying in his language, It is enough, it is enough, for my soule now departeth. We comforted him, desiryng him to haue patience yet a whyle. In maner immediately after, his belly was losed, and auoyded matter as if it had been out of a gutter. Then when wee had let downe his bodie, hee auoyded as much as myght almost fyll a pale, and shortly after, the payne of his head and stomake, and also the feuer ceased: whereof we were all very glad. And by this aduenturous cure, I began to bee in great credite among them, by the meanes also of my counterfect holinesse, and therefore whereas he would haue giuen me tenne peeces of golde, I would take but only two, and gave them also incontinent to the poore. These sely soules beleeeued so much in my hypocrisie (which I shewed no less in countenance and grauitie, forbearng also openly to eate fleshe) that well was he that myght haue me in his house or kysse my handes and feete. The reporte also of my companion, affyrming that he mette with me fyrst at Mecha, where I was to see the bodie of the holy Prophet Mahumet, encreased greatly (and specially among the Mahumetans) the opinion they had conceiued of my holinesse. But in the meane tyme, secretly in

the darke nyght, I resorted priuily to the aforesayde Christians, by whom beyng aduertised that twelue of the Portugale shyppes were nowe arriued at Canonor, I considered that nowe woulde bee good oportunitie to escape: and therefore remaynyng there yet seven dayes, I learned all that I coulde of the preparations which the kyng of Calecut and his people made agaynst the Portugales, both touching his army, artillerie, and other thinges partyning to the warres. But before I come to speake of my maner of departyng, it wil here not be from the purpose, to declare how the Mahumetans call the people to theyr churches, and of theyr maner of praying.





Cap. 34.

**Howe the Mahumetan priestes call the people to
theyr Churches.**

THEYR priestes and other ministers of the Temple (of the which there is a great number) obserue this maner to call the people to the church. Certayne of these ascende to the highest Tower of the Temple, where first blowing three or foure brasen Trumpets, in the steede of belles, they crye to the people with a loud voyce, to resorte to the Temple to prayers. Then stopping one eare with their finger, they say in their own language these woordes: Alla u eccubar. That is to say, God is great, and againe, God is great: Come to the Temple of the great God, Come to pray to the great God: God is great, God is great, God was, God is, Mahumet the messenger of God shal ryse. They inuited me also to the Temple, and desired me to pray to God for the Mahumetans, whiche I dyd outwardly, but of much other meanyng then they dyd.



Cap. 35.

Of the maner of praying among the Mabumetans.

THEY haue certaine dayly and vsuall prayers, as we haue, in the which they call God their father, and vouchsafe to name the virgin Marie full of grace. They pray not before they haue ben washed. Then standing in order, after the priest hath prayed, they praye also in their own language. Here to my companion, I fayned my selfe sicke, and founde diuers other occasions to depart from thence, and go to Canonor. Well sayd he, It shall not be long ere I come thyther to you, and in the meane tyme, with my letters, I will commend you there to a friend and country man of myne, a riche merchant, who for my sake shall giue you good intertaynement.





Cap. 36.

What subtiltie I vsed to depart from Calecut,
to go to the Portugales.

THE daye before I departed from thence, I made the sayd Christians priuie of my intente. In the meane tyme my companyon ioyned me in company with two other Persian merchauntes, whiche were mynded also to go to Canonor: for there was in the citie of Calecut many merchaunts of Persia, Syria, and Turchia. Therefore the fyrst day of December, I, with the other two Persians, hyryng a lyght shyppe, gaue wynde to our sayles to proceede on our voyage. But see what chaunced suddenly, we had scarcely sayled as farre as a man may shoote an arrowe, but foure of the inhabitantes of the order of them which they call Neros (of whom we have spoken before) cryed to the gouernour of the shyp to drawe neare the lande in the kynges name. When they vnderstode who we were, they asked why they caryed me away without makyng the kyng priuie thereto: Then sayde the Persians, This Mahumetan that is heere with vs,

is a holy man, and goeth in our company to the citie of Canonor. They answered, that they knew me to be a man that had wrought myracles. Neuerthelesse, that because I could speake the language of the Portugalles, it was to be suspected least I should bewraye theyr secretes to them, and tell them of the nauie and armye which the kyng prepared agaynst the Portugales, and therefore commaunded the gouernour of the shyppe to cary vs no further. He obeyed theyr commaundement, and left vs on the shore. Then sayde one the Persians, Let vs returne to Calecut. To whom I aunswared, Take heede what you do, for so shall you be in danger to loose all your sylkes if it be knowen that you haue payde no custome to the kyng. Then sayde the other Persian, What then (by your aduise) is it best for vs to do: I aunswered, that it was best for vs to go somewhat further by the shore, vntyl we myght fynde some barke: whereunto they agreed. Therfore we, and our slaues laden with our fardells, went so twelue myles along by the shore. But what feare I was in, in the meane season, I commytte to wise men to iudge. But as God would we founde there a poor fysher man with a boate, with whom we agreed to bryng vs to Canonor, where we arryued late in the euenyng. Incontinent we went to the merchaunt Persian, to whom I had letters of commendation from my companyon. The tenour of the letters was, that he shoulde receyue me into his house, and enterteyne me frendly, vntil his commyng: Also that whatsoeuer frendeshyp he shewed vnto me, he woulde ascribe it to be done vnto hym selfe:

furthermore, that I was a holy man, and ioyned with hym in neere amitie and frendeshyp. When the merchaunt had redde the letters, he layde his hand on his head, and sayde vnto me, By this head you are welcome to me, and shall be here in safetie, and caused a good supper to be prepared for vs. After supper, the Persians sayde vnto me, Lette us go walke to the sea syde. I agreed: and in short tyme we came to the place where the Portugales shyps laye at anker. I am not able to expresse the secretc ioye which I felte in my selfe at the syght of these shyppes. In the way I marked well the place where the Portugales had buylded their fortresse, determyning to come thither the nexte daye.





Cap. 37.

How I fledde to the Portugales from Canonor.

THE daye folowyng, when I sawe best opportunitye,
I went towarde the fortresse of the Portugales: and by the way meetyng with two Portugales, in the Spanyshe tongue I asked them where was the fortresse of the Portugales. Then sayde they to me, Art thou a Christian? I am (sayde I) by the grace of God. Then sayde they agayne, from whence comdest thou? from the citie of Calecut sayde I. Then come with vs (sayde they) for we wyll bryng thee to the gouernour. This gouernour was one maister Laurentius, sone to the Viceroye. So I went with them to the fortresse, which is not past foure furlongs from the citie. At the tyme of our commyng, the gouernour had not yet dined. When I came to his presence, I fel downe on my knees, and prayed hym with all humilitie for Christes sake, to whom I was consecrated by baptisme, to haue compassion vppon me, and to deliuer me from the hands of those infidell dogges.

When it was nowe noysed in the citie that I was escaped to the Christians, there beganne a sturre and mutinie, in maner of a tumulte, Whiche when the gouvernour vnderstode, commanded al his Captaines, souldiers, and other officers, to place their artillerie, and order all thynges in redynesse, least the people in sudden rage should attempte any thing agaynst the fortresse. But al thynges were pacified in short tyme. Then the gouvernour, takyng me by the hand, brought me into a certayne hall, and there demaunded of me, what the kyng and inhabitantes of Calecut imagined or deuised to do agaynst the Christians: I enfourmed hym of all thynges, as farre as I knewe, hauyng diligently searched to vnderstand all theyr doynges. When the gouvernour was thus by me aduertysed of theyr secretes, he appoynted a galley to bryng me to the Viceroye, who was then in the citie of Cucin. The Captayne of the gallic, was named Iohannes Seranus. When the Viceroye saw me, he receiued me very fauourably. I certified hym also of al thynges: Saying furthermore vnto hym, that if I myght by his fauoure obteyne pardon and assurance for the sayde two Italians, Peter Antonie and Iohn Maria, which before had made artillarie for the infidel princes, I woulde procure that they shoulde returne to the Christians, and do them ryght good seruice, and that I was well assured, that they dyd that by constraint: Also that they desyred none other thing then safe conduct and mony for theyr charges. He was glad of this, and graunted my request. Whereuppon within three dayes after, he sent me with

letters to his sonne, the gouernour in the citie of Canonor, with commaundement to deliuer me as much money as should suffice for the charges of the Christian exploratours or espions of the citie of Calecut. I went therefore incontinent to Canonor, where I agreed with one of the idolatours (who for pouertie had gaged his wife and children) to cary letters to Calecut. to Iohn Maria and Peter Antoine. The content of which letters was, that the Viceroy had graunted them pardon and safe conducte and also money for theyr charges. Aduertysing them to make none priuie to this thyng, and especially to beware least it shoulde be knowne to theyr slaues or concubines (for eche of them had a concubine, a child, and a slaue) furthermore to leaue al theyr goods behynd them except thynges of great price, as mony and iewelles: for they had a very fayre Diamond of the weyght of 32 caractes esteemed to be woorth 35 thousande crownes. They had also a pearle of the weyght of 24 caractes, furthermore, two thousande rubies: of the whiche, some were of the weyght of one caracte, and some of one and a halfe. They had also 64 braslettes, garnysed with many iewelles: lykewyse in redye coyne, a thousand and fyue hundred peeces of golde. But see what commeth of to much couetousnesse. Whye they thought to haue saued all, they lost all, and theyr liues therewith: for not contentyng them selues with the aforesayde ryches, they woulde needes also carye with them (notwithstanding the aduertisement we had geuen them) foure Gunnes, three Munkeis, two Muskecattes, and two of those wheelles wherwith

precious stones are polyshed. All whiche thynges, were the onely cause of theyr death: for whereas so many thynges coulde not be secretly conueyed, one of theyr slaues certified the kyng of Calecut heereof, who at the fyrst would scarcely beleue it, for the good opinion he had conceyued of them: yet sent foure of his garde (of them whiche are called Naery) to knowe if it were true. But the slaue, perceyuyng that the kyng woulde deale fauourably with them, went to the hygh Priest or Bishop of the fayth of the Mahumetans (whom they call Cady) and tolde hym all that before he had tolde the kyng of Calecut: Addyng moreouer, that the sayde Christians had disclosed theyr secretes to the Portugales. When the Bishop vnderstode these thynges, he called a counsaile of all the Mahumetan merchauntes, wylling them, of the common treasurie, to geue a hundred peeces of golde to the kyng of Gioghi (who was then at Calecut and to speake to hym in this maner. It is not vnknownen to you (most noble prince) howe a fewe yeeres past, when your maiestie came hither, we receiued you with more honorable enterteinment then we are now able to do: The cause whercof, is no lack of good wyl, or knowledge of our deutie towarde your hyghnesse, but rather the great and manyfolde iniuries and oppressions whiche we haue susteyned, and do dayely susteyne by our mortal enimies the Christians, whereof we haue, at this present, example of two Christian traytors of this citie, whiche haue disclosed to the Portugales al our secretes, and therefore we make most humble petition vnto you

to take of vs a hundred peeces of golde, to commaund them to be slayne. When the kyng of Gioghi hearde these woordes, he consented to theyr petition, and forthwith appoynted two hundred men to commyt the murder: And that they might be the lesse suspected of the Christians, meanyng soddenly to kyll them in theyr house, came by tenne and tenne as though they came to demaunde theyr accustomed rewarde. But when the Christians sawe so great a company assembled about theyr house, they suspected that they sought somewhat elles then theyr rewarde or offering, and therefore incontinent takyng theyr weapons, they fought so manfully at the wyndowes and doores of theyr house, that they slue syxe men and woounded fourtie. But at the length, some of the Gioghi, shot at them certaine iron arrowes out of crosse bowes, with the which they were both slayne, the one being sore wounded in the head, and the other in the bodie. As soone as they sawe them fall downe, they cutte theyr throtes: and takyng the hotte blood in the palmes of theyr hands, drunk it vp, with contumelious woordes agaynst the Christians. After this murder, the concubine of Iohn Maria came to Canonor, with her young sonne, whom I bought of her for eyght peeces of golde: and causyng hym to be baptysed, named hym Laurence, because it was saint Laurence daye. But within a yeere after, he dyed of the Frenche poxe, whiche disease had then dispersed almost through all the worlde, for I haue seene many infected with it foure hundred myles beyonde Calecut. They call it Pua, And they affyrme that

this disease was neuer scene there past 17 yeeres before. It is there more greeuous and outragious then with vs.





Cap. 38.

Of the Nauie of the citie of Calecut, and of the memorable conflicte betwene the Christians and Mahumetans. In the whiche the Portugales with incredible valiantnesse gaue theyr enimies the overtbrowe. And howe the kyng of Canonor reioyced at their victorie.

IN the yeere of our Lorde 1506. the fourth daye of March, woorde was brought vs of the death of the sayde Christians. The same daye, from the cities of Calecut, Pauan, Capagot, Pandaram, and Trompatam, departed a great nauie of two hundred and eyght shippes, of the whiche fourescore and foure were great shippes, or shippes of burden, and the rest were dryuen with Ores, after the maner of foystes, whiche they call Paras. The Nauie was manned with in maner innumerable Mahumetans, shewyng themselves very braue in apparel of purple sylke and Bombasine, with also theyr hygh and sharpe cappes, after theyr maner, of the same colour, lyned with sylke: wearyng also on theyr armes many bracelettes, and on theyr handes hadde gloues, embrodered and

garnyshed with diuers kyndes of workes : for weapons, they had Turkey bowes, swoordes, launces, peldes, and all sortes of gunnes, after our maner. When we sawe theyr Nauie proceedyng in order, and well instructed, it seemed farre of lyke a wood, the mastes presentyng the similitude of trees : Whiche thyng seemed so litle to deterre vs, that we were in sure beleefe, that our God and Christe woulde geue vs the victorie agaynst the blasphemers of his holy name, the Idolatours and Sarasens, old enemies of our religion. And therefore the valiant knight and gouernour, the sonne of the honorable lord Don Francisco Dalmeda, viceroy of India, who had there the supream gouernement of twelue shippes, with the assistaunce of the Admirall of the Nauie, when he sawe the great force of the enemye, myndfull of his accustomed vertue, with sounde of trumpet assembled all the souldiers, and spake to them in this maner. My deare frendes, and brethren in one God, and one fayth of Iesus Christe, nowe is the tyme come when you ought to remember, that as Iesus Christe spared not, neyther feared to gyue his precious body to death for our sakes : euen so, except we wyl shewe our selues most vnkynde, and vnworthy so great grace of God, it shal be our dueties to spende our liues in the defence of his glorie, and our holy fayth, assuring our selues of the victorie agaynst these dogges, hateful to God, and progenie of the deuyl. Now therfore fyghtyng in his name, and vnder the banner of his holy crosse, shew yourselues manfull and valiant : for nowe is in you the power to great eternal fame, in mainteyning the quarel of our sauour. Therefore

with me, lyftynge up your hartes to God, and your armes with force and courage, let vs gyue the onset on these dogs. When the gouernour had sayd these wordes, the priest went vp to the hyghest part of the ship, and holdyng in his hand the picture of Christe nayled on the crosse, shewed it vnto the souldiers, exhortyng them to remember the commaundementes of God, and the holy fayth and baptisme whereby they were consecrated to God, puttyng no doubt in the forgeuenesse of theyr sinnes, dying in so godly a quarell: and then blessing them, with inuocation of the name of God, he pronounced the sentence of absolution and forgeuenesse of theyr sinnes. The exhortation of the priest, so moued the hartes of all men, that the teares ranne from our eyes for ioy and great desire we had to die in the quarel. In the meane tyme the nauye of the Mahumetans made sayle towarde vs. The same daye our Admirall with two foystes made towarde them, and passyng betweene two of theyr greatest shyps, discharged his ordinance on both sydes: whiche the Admyrall dyd, to proue the strength of those shyppes, which they chiefly esteeme, and trust most vnto: But this daye was nothing done woorth the memorye. The day folowyng, the Mahumetans with full sayles drewe neare the citie of Canonor, and sent vs woorde by a messenger, that if we woulde permytte them to go whither they woulde, they woulde not haue to do with vs. Our Admirall answered, that the Christians coulde not so forgette the periurie of the Mahumetans, in violatyng theyr fayth and promyse made by common consent, when they

woulde not suffer the Christians to passe that way, but contrary to theyr fayth and promyse slue 47 Christians, and robbed them of foure thousande peeces of golde: and therefore badde them passe further if they durst, and they shoulde well knowe of what reputation and spirite the Christians are. Then sayde the Mahumetans, Mahumet wyll defende vs, and confounde the Christians: and with those woordes, assaulted vs all at once with incredible furie, thynkyng to haue passed through, hauyng no further to sayle then 10 myles from the shore. But our Admiral of purpose suffered the enimies to come nearer vntyl they were ryght ouer against the city of Canonor, meanyng there to set on them with all his force, that the kyng of Canonor beholdyng the conflicte, myght be witness of the valiantnesse of the Christians. Then when the trumpetter of the Admirals ship sounded the battayle, and gaue the signe, incontinent he assaulted two of theyr greatest shyppes. Heere I am not able to expresse the exceedyng noyse of theyr Drummes, Trumpets, Tambarels, and other such innumerable, which they vse in this case. The Admiral hym selfe, in maner contemnyng all theyr meane shippes, passed through their nauie, and inquaded one of theyr greatest shippes, castyng theron chaynes and grasples, to fyght with them at hande strokes: but they cast of the chains thryse, yet the fourth tyme the chaynes tooke such holde, that the Christians entred into the ship, where they made such hauocke and slaughter, that all the Mahumetans of that shippe (which were sixe hundred in number) were slayne, insomuche that there

was not one left alyue to tell newes. The Admirall encouraged by this victorie, inuaded another of theyr great shippes, whiche had chayned it selfe with a foyst of the Christians, where was also a great conflict, in the whiche were slayne aboute fyue hundred Mahumetans, and theyr ship sunke. The Mahumetans discouraged by this defeate, assaulted our twelue foystes with al their force, and caryed them away. But heere the manhood and valiantnesse of Iohn Seranus, the captaine of the Galley, shewed itselfe, who only with one Gally made suche a slaughter among the Mahumetans, that it may seeme incredible: for he so fiercely inuaded them that had caryed away the foystes, that he recouered them all, and sunke two other of the Mahumetan shippes. In these warres, God of his grace so prospered the Christians, that few of them were slayne, but many wounded. The conflict continued from mornyng, vntyl the darkenesse of the nyght made an ende of the battayle. I may not heere forgeat to speake of the marueylous aduenture and Godly zeale of Simon Martin, captayne of one of our shippes: for it so chaunced, that the Brigantine in the which I was, departyng somewhat from our nauie, gaue occasion to our enemies to pursue vs, for incontinent foure of the Mahumetan shippes assayled vs, and put vs to much trouble, insomuch that 15 Mahumetans had nowe entred into our Brigantine, and we were constrained to flee to the Poupe, as to the safest place: but the valiant captayne Simon Martin, seying the daunger that we were in, and that the Mahumetans were entred into our Brigantine, leapt

into it fiercely, and calling vpon the name of Iesus Christ, fought so valiantly, that he slue sixe of the Mahumetans: wherby we, beyng encouraged, assisted hym in such sort, that the Mahumetans cast themselues into the sea, where some were drowned, and some escaped by swimmyng. Therfore when the Mahumetans knewe that the Christians had the victorie, they sent 4 other foistes to helpe the first. But when the captayne of our Brigantine sawe this, he tooke certaine emptie Tubbes, in the whiche gunne powder had ben kepte before, and stoppyng them with flaxe, placed them in such sort, that they seemed far of, like peeces of great artillerie: then laying a little gun powder by the flaxe, and holding a fyre sticke in his hand, as though he would fire to the Gunne, the Mahumetans thinking that it had ben a gunne indeede, were thereby put in such feare, that they departed. The Admirall yet further pursuing the enemyes, gave them an other great ouerthrow, and tooke seuen of theyr foistes, laden with all sortes of merchandies, and soonke tenne other with the shotte of great artillerie, of the whiche one was laden with Elephantes. Therfore when the Mahumetans sawe the sea now almost couered with the bodies of their slaine men, and their chiefe shippes some taken, some soonke, and some spoiled, were out of all hope to recouer, and therfore saued them selues by fleeing. But the Christians, seeing yet hope of further victorie, and the Mahumetans so discouraged, thought it not best to leaue them so, but rather vpon such prosperous successe, to take opportunitie, and vtterly to destroy them: and therfore the Admiral,

seeing his men ioyfull of the victorie, and desirous to pursue the enemie, folowed the Mahumetans, and gaue them a new batayle, whiche lasted all day and all nyght, whilst the Christians in the nyght tyme slue them euen in theyr fleeing, and soonke almost all their shippes. In the meane tyme certayne of our foistes sawe a shyppes of burden of the enemie, wanderyng out of the way, and made sayle thyther with all hast. But the enemies in short space seeing themselues ouermatched, hurled all their cariages into the sea, and trusting to swimmyng (wherein they are most experte) caste themselues after. But our men folowed them euen to the shore, with launces, cross-bowes, and stones, so killing them as they swamme, that the sea was coloured and polluted with their blood. Yet by swimming many escaped, by estimation about the number of two hundred, for they are in youth so brought vp in swimming, that they swamme in the sea almost twentie myles, oftentimes so diuyng vnder the water, and remaynyng there so long, that they deceyued our syght: for sometimes we thought that they were soonke, and sometyme agayne seeing them flote on the water, it so troubled our sense, that we thought we had seene some phantasie or vision: but they were in maner all destroyed by one mischaunce or an other, and especially a great number in the great shyppes which were soonke by shot of the great artillerie. The day folowyng, the Admirall sent great Brigantines and Gallies to the shore, to number the dead bodies, whiche the sea had caste vp: they were founde to be about three thousande, besyde them also

which the sea had deuoured. The kyng of Canonor, beholdyng all these thynges, was greatly in loue with the Christians, and commended their valiauntesse and vertue, and not vnwoorthily: for to speake that I haue seene, I haue ben in many sore warres, yet neuer sawe I more valiant men, then the Portugales here shewed themselves to be.

But when we thought that we had nowe made an ende of these Tragidies, we had in maner a woorse to begyn, for it so chaunced, that in fewe dayes after, the kyng of Canonor, who fauoured us, dyed: In whose place succeeded an other mortallemie to the Christians, and friende to the kyng of Calecut, by whose helpe and rychesse hee was aduaunced to the kyngdome of Canonor. He therefore assembled his power to make newe warre agaynst the Christians, with great expedition and haste, bycause he supposed that a great parte of theyr munitions was nowe wasted, and they also sore weeryed, and for the most parte wounded. And to further his attempte, the kyng of Calecut sent him 24 peeces of great artillerie. This warre beganne the seuenth day of Aprill, and continued vntyll the 20 of August, before all thinges were pacified. It were heere to long to declare howe in these warres also the Christians behaued them selues manfully agaynst the Mahumetans, which neuer encountred with them fewer then fyue or sixe and twentie thousande in number, hauyng also with them a hundred and fourtie peeces of artillerie, and were armed after the maner of the inhabitauntes of Calecut: but the Christians with harnesse after our maner.

These Infidelles vse this order in theyr warres. They diuide theyr army into many wynges, euery wyng conteynyng the number of two or three thousande men, and only one wyng proceedeth to the battayle, the reste attendyng what ende or successe they haue, before they attempt any further. But whilst these wynges are nowe marchyng to ioyn in battayle, it passeth all imagination to thynke, with howe great a noyse of innumerall musicall instrumentes, after theyr maner, they fill the eares of all the army, to encourage them to fyght, while in the meane season also, a great number runneth before the army with marueylous flames of artificiall fyres: and in fine, gyue the onsette with suche outrageous furie and outcry that two thousande of them were able to feare tenne thousande that had no experience of these thynges. But see the goodnesse of God, who neuer forsaketh them that beleue faythfully in his holy religion. Euen nowe in the extremitie of these troubles, our men beyng in maner ouercharged with the multitude of theyr enemyes, and long warres, sodayne newes was brought that a newe nauie of Portugales was arryued at Canonor by the conducte of the valiant knyght Don Tristan de Cugna: Whom we immediately aduertysed with howe greeuous warres wee were oppressed. Who incontinent sent vs, in certayne Barkes, three hundred valiaunt Souldiours, well armed with harnesse, after the maner of the Christians. When wee sawe these, recouered our spirites, in such sorte, that if our Admirall woulde haue permitted, we woulde haue burnt the cite of Canonor. But when

the Mahumetans vnderstoode the newe succours that we had, all discouraged in mynde, they sought all meanes to make peace with the Christians, and as-synged one named Mamalmaricar, a man of great ryches and wysedome among them, to bee inter-mediatour, and to make the conditions of peace. Hee therefore vnder safe conduct, came to vs to common of the matter. We tolde him, that we coulde make no peace without the consent of the Viceroye, who was then in the citie of Cucin. The Admirall thought it beste not to contempne the conditions of peace, for that duryng the tyme of the warres, they coulde not sende theyr shyppes laden with merchaundies into Portugale, and therefore by the consent of the Vice-roye, the peace was concluded.

But now, to myngle some delight with these sorowes, you shal heare a pleasant fable woorthie to be put in memorie. Therefore all thinges beyng pacified, as I walked in the citie of Canonor, I met with certayne merchantes Idolatours, with whom I was acquaynted before the warres, who in theyr language sayde thus vnto me, Are you our friende: yea sayde I. Then we pray you in the way of friendship, shewe vs that Christian which is mucche hygher and stronger then any other of the Christians, and kylled in maner euery daye about twentie of the Mahumetans, and resisted the dartes of fiftie Neros (these are of the garde) and escaped without hurte: I answered, that that Christian was not now in the citie, but was gone to Cucin to Viceroye. But when I better considered the matter, I sayde thus vnto them, are you my friendes? Yea,

we are, sayde they. Then sayde I, That souldier that fought so valiauntly in the battayle, was no Portugale. Then sayde they: of what countrey was he then? I answered agayne, that he was the God of the Portugales, and the great God of all the world. Then sayde they, Verily you speake the trueth, for we heard the Mahumetans say, that it was not the Portugales, but the Portugales God, that gaue them the ouerthrowe, and therefore we thynke your God to bee better then theirs, although we know him not: And by this meanes it was bruited ouer all the countrey, that the Mahumetans were ouercome rather by the assistaunce of God, then by the strength of men, for these people are very simple and ignoraunt, and astonysed in maner at euery tnyng, for some when they sawe one of our company hauyng a little bell in his hande, and hearde the noyse of the bell when he moued his hand, and no noyse when he set it downe, they tooke it for a myracle, saying one to an other: doubtlesse theyr God is the greatest God, for when they touche the bell, it speaketh, and when they touche it not, it sayeth nothyng. They tooke pleasure and admiration to beholde the solemnities of the Masse.

And when the priest lyfted vp the holy bread or host, I sayde vnto them, beholde here the God of the Portugales, and of all the worlde. Then sayde they, You say truly: but we can not perceyue it. This haue I sayde, that you may hereby knowe what simple and ignorant people these are: yet are they very great inchaunters, and can inchaunte Serpentes, whose poyson is so strong, that they kyll only with touchyng. They

are also of incredible agilitie, and therefore excell in vaultyng, leapyng, runnyng, swymmyng, tumblyng, walkyng on ropes, and such other exercises of lyghtnesse and agilitie.





The Seuenth Booke

*Entreating of the Viage or Nauigation of
Ethiopia.*



Cap. 1.

Entreating of the viage or Nauigation of Ethiopia.

THEY that will take vppon them to wryte any hystorie had neede to beare well in memorie what they haue promysed and taken in hande, lest for theyr paynes and well meanyng, they be rewarde with shame and rebuke, and therfore whereas in the beginnyng of this booke, I promysed to wryte of the Nauigation of Ethiope, I will with the description of this viage, make an ende of my long traueyle, and speake of such thinges as I sawe there by the way, in my returne from India into my long desired countrey, in the company of the Portugales.



Cap. 2.

Of diuers and many Ilandes of *Ethiope*.

THEREFORE the seuenth day of December, we directed our iourney toward *Ethiope*, trauersing fyrst the great gulfe, and saylyng foure hundred myles, came to an Ilande named *Monzambrich*, vnder the dominion of the kyng of *Portugale*. But before we arryued there, we sawe by the way many townes parteining to the *Portugales*, and also many strong fortresses in the kyngdomes of *Melinda* and *Mombaza*. The kyng of *Portugale*, hath also certayne fortresses in *Monzambrich* and *Zaphala*.

But if I should here speake of the memorable factes of the valiant knyght *Tristan de Cugna*, at his returne from *India*, I should take in hande a thyng farre aboue my reache: beyng suche, as deserue rather the commendations of *Homer* and *Virgil*, for he inuaded and subdued the great cities of *Gogia*, *Pati*, and *Craua*, with also the goodly Ilande of *Sacutara*, where the kyng of *Portugale* hath erected certayne fortresses, and omit also to speake of many other Ilandes whiche we

sawe in the way : as the Ilande of Cumeris, and sixe other which beare plentie of ginger, suger, and dyuers other goodly fruites, and abundance of fleshe : also the most fruitfull Iland of Pende, likewise subiect to the kyng of Portugale.





Cap. 3.

Of the Ilande of Monzambrich, and the inhabitantes thereof.

THIS Ilande (as we haue sayde) is subiecte to the kyng of Portugale, as is also Zaphala. From the Ilande of Monzambrich, is brought much golde and oyle, but is brought thither from the firme lande. The Ilande is not byg, and is inhabited with blacke Mahumetans, lyuyng in maner in necessitie of all thinges, yet hath it a commodious porte. They haue no corne but that is brought from the continent, where also he went alande to see the countrey, where we sawe nothyng but a vagabunde and rascall kynde of blacke men, coueryng only theyr priuities with leaues of trees, and are besyde naked, and the women in lyke maner. Theyr lypes are two fingers thicke, theyr forehaddes very large, theyr teeth great, and as white as snow. They are fearefull at the sight of euery thyng, and especially when they see armed men. Therefore seeing theyr fearefulnesse, and knowing them to be without weapons that can doe any great

hurte, only sixe of vs well armed, bearyng also with vs Hargabuses, and hauyng in our companie a blacke slaue that somewhat knewe the countrey, we began to enter further into the lande: and when we had gone forwarde one dayes iourney, we founde many hearde of Elephantes. Here the slaue that was our guyde, gaue vs counsayle to take fyrebrandes in our handes, bycause these beastes feare fyre aboue all thinges. But we once chaunced to fynde three female Elephants, which had very lately brought forth theyr Calues, and therefore feared not the fyre: but without all feare, folowed vs so farre, that we were fayne to flee to a mountayne to saue vs from the beastes. When we had entred about tenne myles into the land, we found a certayne denne on the syde of a mountayne, where some of the blacke inhabitauntes lurked. These spake so confoundedly and chatteringly lyke Apes, that I am not able to expresse theyr maner of speeche: Yet to goe the neerest thereto that I can, theyr speach is lykest to the euyll fauored voyce which the muleters of Sicilia vse when they dryue theyr Mules: and suche maner of blabberyng vse these people in theyr speache. Heere the Pilot of the shyppe asked vs if wee woulde buye any kyne, saying, that here we should haue them good cheape. But we, thinking that eyther he had mocked vs, or that agreeing with the inhabitauntes (whom he knewe before) he woulde haue deceyued vs of our money and wares, sayde that we had no money. Then sayde he vnto vs, These people desire nothyng lesse then money, hauing muche more plentie of golde then

we haue, which is founde not farre hence. Then sayde we to him, What desyre they then? They loue (sayde he) despicable thynges, and of small value: as pynnes, knyues, sysers, lookyng Glasses, Haukes, belles, bagges, or boxes, to keepe theyr golde in, copper Rynges, iangelinges to hang at theyr Tymberelles, bosses, laces, broches, copper chaynes, caskenettes, braselettes, and suche other tryfles to trymme theyr wyues and children. We aunswered, that we were content to gyue them suche wares for theyr kyne, if they woulde bryng them to the next mountayne. Then sayde our Pilot agayne, They will bryng them with vs to the mountayne: but no further in any condition: Therefore speake what you will gyue? Then one of our companions sayde, that he had a bosse of grauen copper and also a little bell. But I, bycause I had no suche merchaundies, yet beyng desirous to eate fleshe, sayde that I woulde sell one of my shertes for Kyne. Then sayde the Pilot, Let mee alone with the matter. Then callyng vnto him fyue or sixe of the Inhabitauntes, he shewed them our goodly Iewelles, and demaunded for them three hundred Kyne. But the inhabitantes, not muche differyng from beastes, made signes that they would gyue only fyftiene. In fyne we agreed, yet suspectyng some deceite, neuerthelesse they kept theyr promyse, and sent vs fyftiene kyne by two of theyr companions. We were scarsely departed, but we hearde a noyse and tumulte in theyr dennes, and were partly afraide lest these Troglodites woulde folowe vs, and therefore leauyng our kyne, we tooke vs to our weapons.

But they made signes vnto vs to feare nothyng. Then our Pilot tolde vs, that their tumulte was only which of them should haue the bosse of Copper. Then recouering our kyne, we droue them forward to the toppe of the mountaine, and there dismissed the two blacke slaues that came with them. Whyle wee were thus dryuyng our kyne by the side of a little wood, we met agayne with the Elephantes, whereof beyng in great feare, we forsooke onr kyne, and trusted to our feete. Therefore departyng from hence, we returned to the Ilande, where makyng prouision for our vyage, we sayled towarde the Cape, called Caput Bonæ Spei, passyng the Ilande of Sainte Laurence otherwyse named Madagascar) beyng fourescore leagues distant from the nearest continent or firme land. I suppose that in shorte tyme the kyng of Portugale will be Lorde of this Ilande: for hauyng now burned and destroyed many villages and townes of the Ilande, his name is fearefull among them. And, as farre as I can coniecture by my peregrinations of the worlde (especiallly of India and Ethopia) I thynke that the kyng of Portugale, if hee continue as he hath begunne, is lyke to bee the rychest kyng in the worlde, and doubtlesse not vnwoorthily for the dignitie and godly zeale of so noble a prince, as by whose meanes the Christian fayth is dayly greatly increased, for it is certayne that in India, and especiallly in the citie of Cucin, where the Viceroye remayneth, euery holy day, tenne or twelue Idolaters or Mahumetans are professed to our religion, whereby we may conceyue good hope, that in tyme our fayth

shall there bee greatly enlarged by the grace of God, who hath there gyuen suche supernaturall victories to the Christians, and therefore all professors of Christes holy name, ought to pray to almyghtie God to assyst hym in so godly an enterprise.





Cap. 4.

Of the Cape called Caput Bonæ Spei. That is, the
Cape of good hope.

DEPARTYNG from the Cape named Caput
Bonæ Spei, when we had
nowe sayled aboute two hundred myles, there rose
suddenly a tempest with contrarye wynde. The cause
whereof was, that we had on the lefte hande the
Ilande of Saint Laurence, and many other litle
Ilandes, from whence bloweth for the most part a
great gale of wynde. And therefore for the space of
seuen dayes, beyng here daungerously tossed to and
fro by the rages of the sea and wynde, at the length
we escaped, by the grace of God. But proceeding
about two hundred leagues, a newe tempest rysing so
scattered our shyppes in the space of syxe dayes, that
we mette not together agayne vntyll we arryued at
Luxburne in Portugale. I was in the shyppe of
Barthelmewe, a Florentine, citizen of Luxburne.
The shyppe was named Saint Vincent, a vessel of
exceedyng capacitie, and laden with seuen thousande
tonnes of all sortes of spyces. In the way we passed
also by an other Iland, named the Iland of saint
Helen, where we sawe certayne fyshes of such enorme
and monstrous byggenesse, that one of them was as

bygge as a great house. When they ryse aboue the water, they yane or gape so wyde, that the vpper iawe couereth al the forehead, as it were a souldier in in shynyng harnesse. Agayne when they swymme on the brymme of the water, the forehead is seene the breadth of three great paces. And when they swymme in the sea, they so trouble the water, and come so neere the shyp, that we were fayne to discharge al our artillarye to dryue them away. Shortly after we founde an Ilande, named the Iland of Ascention, where we sawe many fowles, about the byggnesse of our Duckes, so symple, without suspicion or feare, that we tooke them with our handes: but shortly after they were taken, they shewed an incredible fiercenesse. I thynke verily that they neuer sawe any man before, they so behelde vs before they were taken, and were as styll as if they had ben astonysed: for in that Ilande we sawe no lyuyng creature, saue only innumerable fyshes and the sayd byrdes. After we had passed this Ilande many dayes saylyng, as though we were nowe come to our owne worlde, the North starre, and guardions of our maryners, appeared vnto vs. And here oportunitie serueth well, to confute the opinion of them that thynke that men maye not sayle in regions subiect to the pole Antartike or south pole, by the guide of the north starre, for it is certayne, that the Portugales sayle by the guyde of the north starres, although they be vtterly out of syght by the eleuation of the pole Antartike. Yet do they sometymes refreshe the vertue of the needle, with the stone which euer

naturally respecteth the north pole. A fewē dayes after, we arrayed at the fayre region, where are seene many Ilandes, named the Ilandes of Astures, so named for the multitude of those Egles whiche we commonly call Astures. These Ilandes are diuersely named : for some are named Pici, Martii, some De Coruo, also de Floribus, Sancti Georgii, Gratiōsa, and Feial. Departyng from hence, we came to the Ilande of Tertiēra, where we remayned two dayes. All these Ilandes are marueylous fruitefull, and haue p^lentie of all thynges necessary for mans lyfe. Departyng from hence, in seuen dayes saylyng, we came to the goodly citie of Luxburne, or Vlisbona in Portugale. At my commyng thither, I was brought to the kynges presēce, whose handes kissing with most humble reuerence, I thanked his maiestie for the great fauour I had found at the hands of his subiectes and officers in India. He enter-tayned me most graciously in his courte, vntyll I had informed hym of all thynges whiche I had obserued in my voyage to India. A fewē dayes after, I shewed his hyghnesse the letters patentes whereby his Lieutenante the Viceroye of India, gaue me the order of knyghthood, desyryng his maiestie to confyrme the same by his great seale : which my petition, he immediately graunted. And thus departing from thenec with the kynges pasporte and safe conducte, at the length after these my long and great trauayles and dangers, I came to my long desyred and natieue cōuntry, the citie of Rome, by the grace of God, to whom be all honour and glory.

FINIS.

